

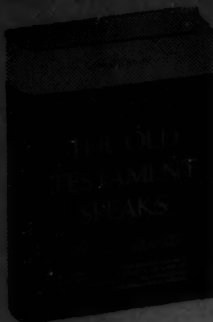
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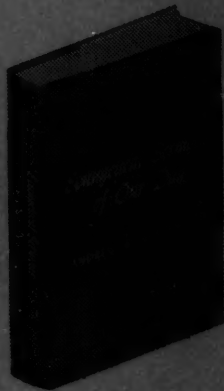
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Review and Expositor

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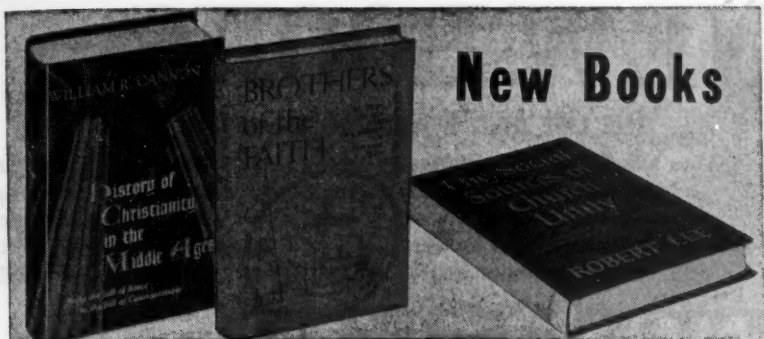
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Editorial Introduction

Freedom may be viewed from an ideal sense, i.e. without regard to one's fellowmen. Some people seem to insist on their freedom without any regard to the man near him whether known or unknown. But one should keep in mind that there are dangers as well as values related to the properly balanced experience of freedom.

Only in Christ will the problems and values of freedom be brought together with a valid answer. Instead of the drawbacks working to the negation of freedom, when the individual has the controlling power of the Christian gospel, the drawback for himself can be a witness and direction-guide for another individual. Thus, the control of the gospel levels out conflicting freedoms in the Eternal Lord to the everlasting profit and good of every individual concerned.

One of the dangers is that human creatures view freedom generally in terms of one individual only. But "No man liveth to himself." Therefore, we must move from the individual to the community; then from community to the nation; then from the nation to the world. Is the freedom for one segment the same in every regard as the freedom for any other segment of the world at a given time? Or are there social, economic, cultural, educational, and religious factors which will color the problem?

A further problem is the principle of value-judgment. What factor or factors are taken into consideration when one evaluates *his* freedom or that of another? For some writers and speakers, there is a pre-judgment which makes any question or discussion of the subject useless. Some feel threatened on an economic or social level. Others can think only of racial factors when the topic of freedom is propounded. This type of approach to "rights and privileges" is basically that of personal desire: when my desire is threatened, then my freedom is threatened.

Until the *summum bonum* of man is found in the *spiritual* quality, men will continue to be fraught with tensions. All people are impelled by many desires. If one lets himself and his selfish wants control he will inevitably run head on into other facets of his society. But if he could work un-

stintingly for the establishment of the power of the Creator as the control or nerve-center of society, then the tensions will work to the strengthening of the cords of Christian Lord rather than to the strangling of any social good.

Man's pursuit of freedom or of dominion can only occur after the work of the Creator. Until we take full account of and make full submission to the Will of the Creator God we have no right to usurp the throne of freedom. Until we have firmed up the control-center of our lives as vitally Christian we cannot approach freedom with any lasting validity. In this issue we seek to make an investigation of *Christian Freedom* unhampered by pre-judgments and partial segments of society.

The OCTOBER, 1960 issue will be devoted to a study of FIRST CORINTHIANS since this New Testament book will be studied in the churches of the Southern Baptist Convention in January, 1961. Professors Callaway and Barefoot contribute two articles to the introduction of the book; Professors Brown and Ward investigate the theological issues; Professor Summers will produce an exegesis of the book.

The January, 1961 issue will be a study of WORLD RELIGIONS. The April, 1961 issue will be devoted to BIBLICAL ARCHAEOLOGY. The July, 1961 issue will contain a study of LIFE AFTER DEATH.

The Biblical Concept of the Free Man

By WALTER HARRELSON

The biblical picture of the free man may be examined and presented in a number of ways. The method chosen in this essay is a study of different *relationships* in which man is seen to stand in the Bible. Primary among these is his relationship to God and to God's purpose for man and for the world. Man's relationship to those powers and realities which restrict or threaten his life in freedom must also be examined. Then the relationship of man to the powers and realities which support and enhance his freedom will be indicated. Lastly, something will be said about the goal, the consummation of the life to the free man.

A study of the terminology of freedom in the Bible yields only modest results.¹ The Hebrew word *hophshi* refers to the situation of the slave or bond servant who, having served his six-year period, is free (Exod. 21; Deut. 15; Jer. 34, etc.). Liberty (*deror*) is to be granted to all slaves in the year of Jubilee (Lev. 25:10; Isa. 61; Jer. 34; Ezek. 46:17). This liberty is considered to be an enduring reality in the consummation of God's work at the Last Day (see Isa. 61:1-3). These terms refer to freedom in connection with slavery: freedom means the loss of bondage. The Hebrew root *nadabh* and its derivatives designate a positive reality. This word refers to the spontaneous action of God or man, indicating actions or emotions which go beyond any requirement of law or the covenant relationship. The prophet Hosea speaks of God's forgiveness of his people, of his loving them freely (Hos. 14:4). The people bring to God their free-will offerings, they offer freely to him (Lev. 22; Num. 15; Deut. 12 etc.). They also offer themselves freely, to do battle in the holy war (Judg. 5:2). And the psalmist prays that God may uphold him with a free, a willing, spirit (Ps. 51:12).

The New Testament terms derive largely from the verb *eleutheroō*. This word also has its setting in the context of slavery. The free man is one who has been liberated from

1. See the article on *eleutheria*, etc. by Heinrich Schlier in the *Theologisches Wörterbuch zum Neuen Testament* (Stuttgart: W. Kohlhammer, 1933-date), Vol. 2, pp. 484-500.

the power of sin (Rom. 6:18-22), from death which results from sin (Rom. 6:1-11), from enslavement to the Law (Gal. 5:1ff). The liberty of the new age inaugurated by Christ is also a positive reality. The bondage of the old age is being replaced by the "glorious liberty of the sons of God" (Rom. 8:21); the whole of creation, in fact, is to rejoice in this new liberty. The law of the Spirit is succeeding the law of sin and death, bringing freedom to man (Rom. 8:2). Here spontaneity, creativity and the enjoyment of the new life in Christ are the marks of the free man in the New Age.

The limits imposed upon the freedom of the free man in Christ are also indicated in the New Testament. Man must not use his freedom in such a way as to cause the weak to falter or to fall (1 Cor. 10). Yet his freedom must not be obliterated out of consideration for the scruples of others (1 Cor. 10:29). Orderly exercise of Christian freedom is enjoined (1 Cor. 14:40) because God wills order, not confusion (1 Cor. 14:33); he wills true liberty, not libertinism (1 Cor. 11).

I

With these general notes on terminology we may turn to the first relationship in which the biblical concept of the free man is to be examined: man's relationship to God and to God's purpose for man and for the world. The creation story of Genesis 1 is of decisive importance for an understanding of this relationship. Although the Israelites' reflection on creation has probably followed upon the deliverance from Egyptian bondage (to be examined below), this picture of man's relation to God and to his purpose has theological priority over the Exodus event—as the collectors of the Old Testament traditions have understood.

Man's creation is depicted as the culminating act in the creation of heaven and earth. Man is created in the image and likeness of God (vs. 26). He is commanded to be fruitful, to multiply, to fill the earth and subjugate it (vs. 28). Indeed, he is given *dominion* over the entire earth (vs. 26). Man is lord of the earth under the sovereignty of God. The subsequent portrayal of man's sin and his removal from the garden (almost certainly known and presupposed by the collectors of the priestly traditions) is not connected with any withdrawal of this commandment to man to rule as he

has been commanded to rule. Man remains, by virtue of his creation, and by virtue of the purpose of God in creation, the lord of God's created order, under the divine sovereignty.

The community of Israel—or elements within the community, at least—have understood what this meant (see Psalm 8!). Here is as powerful a testimony to the freedom of man to deal with the world as one could ask for. And it is man as such, not Israelite man, upon whom this freedom and this responsibility are conferred. The freedom to deal creatively with the world was much more widely used than has often been recognized. In many areas of the life of Israel, the community has drawn upon the thought patterns, the legal and social customs, the religious traditions of its neighbors.² The same is true of the New Testament community. It is sometimes supposed that the biblical spokesmen were bent upon keeping the people free of all possible contact with the other peoples and their cultures. Certain texts do lend support to this judgment. Yet the *practices* of Israel and of the early Church overwhelmingly support the judgment that biblical man knew how to deal freely and creatively with the world in which he lived. What is distinctive of Israelite law can first be appreciated when it is seen how very much of that law has been borrowed from neighboring groups—and transformed. The cultic practices of the Israelites, and of the Christians, derived very largely from practices found in other religious traditions—but again, they were transformed. The prophet Hosea inveighs against the fertility religion of Canaan; he castigates those who worship Baal. Yet in the very protest against fertility religion he uses the language of this religion: Yahweh gives the grain, flax, wine and oil—not Baal; Yahweh is the true husband of the bride Israel, not Baal (Hos. 2). In the coming days, the prophet says, Yahweh will woo Israel once more, as in the days of her youth. He will bring her to himself and make her fruitful (Hos. 2:14-23). This daring use of the fertility language of the Canaanites is a remarkably fine instance of the freedom of Israelite man to deal with God's world, its thought forms and images, even its "religion", for the sake of bearing a rich testimony to God's purpose.

2. See G. Ernest Wright, *The Old Testament Against Its Environment* (London: SCM Press, 1950) and the same author's *Biblical Archaeology* (Philadelphia: Westminster Press, 1957).

Many other instances of the same exercise of freedom may be found. The Wisdom tradition of the ancient Near East was taken over and transformed. The picture of the "Divine King" in these ancient societies has greatly influenced the Israelite pictures of their earthly kings and of the coming King-Savior of the Last Days. The temple of Solomon was constructed on the basis of a model widely known in Northwest Semitic religions; thus the very place where Yahweh has chosen to cause his name to dwell (1 Kings 7-8) was built according to a foreign plan, and indeed under the direction of a foreign architect!

The situation is no different in the New Testament. Paul's Corinthian correspondence amply demonstrates the apostle's readiness to use the terminology and images of his opponents, even of "pagan" religious and philosophical traditions, in his proclamation of the Gospel. He is not required to use a pure language, or to hold the religious understandings and practices of pagans at a distance. His use of terms such as "knowledge" (*gnosis*), "wisdom" (*sophia*), "mystery" (*mysterion*), etc., makes clear that his freedom to deal with the thought of his world was enormous. Even if it be true, as some scholars suppose,³ that the basic background of these and other terms is to be found within the Old Testament and in Judaism, it is also true that the terms had wide circulation and quite different meanings in the Hellenistic world. Paul knew this as well as anyone, but he was not one to be limited in his exercise of freedom by the possibility that someone might misunderstand. He was less fearful of "syncretism" that he was of failing to bear a relevant witness to the Gospel. He was ready to use any and all means for the proclamation of the gift of God in Christ. He was committed to the principle of being "all things to all men" (1 Cor. 9:22) in order that the Christian witness might spread and flourish throughout the world.

We have argued that biblical man, in virtue of his position as lord of the earth, under God's sovereignty, was free to deal with the world. He was not set apart from the life and thought of other peoples. The relationship of biblical man to God was a relationship which opened up the

3. E.g., W. D. Davies, *Paul and Rabbinic Judaism* (London, S.P.C.K., 1948).

world for man's understanding and mastery. The world was at his disposal. Yet it was at his disposal for a very specific purpose. In order to delineate this purpose, we turn to the two cardinal events in the drama of God's dealings with man: the Exodus from Egypt, and the events connected with Jesus of Nazareth, the Christ.

The free Israelite appears most clearly in the story of the deliverance of a band of slaves from Egyptian bondage. Moses is told that Yahweh has heard the outcry of his people in Egypt and has determined to save them. Moses is to stand before the Pharaoh and declare in Yahweh's name, "Let my son go that he may serve me" (Exod. 3; 4:23). Moses is also promised that this redemption from bondage has its goal: this people is to inherit a goodly land, a land "flowing with milk and honey" (3:8). In the new land, the promise to the forefathers is to find its fulfilment: all the peoples of the earth are to receive blessing through God's people Israel (Gen. 12:3, etc.).⁴

The terms for freedom do not appear in the story, but it is nonetheless clear that freedom from bondage, freedom to fulfill the purpose of creation, is the theme expressed in it.⁵ God is breaking the hold of this vast, this almost cosmic, power upon a band of slaves. He is leading the slaves into liberty. Israel on the safe side of the Sea of Reeds is free Israel. Israel the covenant people is a people whose existence as servant of God constitutes freedom from all bondage, all constrictions of life—apart from that service to Yahweh which is the mark of the true man, the truly free man. To be God's people is to be human beings as God intends all men to be. When Israel enters into the land of the Promise, she is repeatedly told to rejoice in all the goodness which Yahweh has done for her; to be careful to do all that is commanded, but gladly—for this is her life, her blessing (Deut. 14:26; 30:15-20).

Man's freedom comes to its culmination in the events of God in Jesus Christ, according to the New Testament witness. God has sent his own Son to bring release to the captives, recovery of sight to the blind (Luke 4:16ff). The redemp-

4. The import of this blessing upon Abraham is well indicated by Gerhard von Rad, *Das Erste Buch Mose; Das Alte Testament Deutsch*, 2 (Göttingen: Vandenhoeck & Ruprecht, 1949), pp. 132-136.

5. Martin Buber, *Moses* (Oxford: East & West Library, 1946).

tion of the whole world is unfolded in the person and work of the Son of Man. The enemies confronted by the Son of Man in his ministry are not primarily human oppressors, as in the Exodus story. Sin is met and vanquished, together with all the cosmic powers which hold man captive. The last enemy of mankind, Death itself, is conquered (1 Cor. 15:26). The drama of redemption here portrayed is a cosmic one, and the result is freedom for man, for all men.

The perfect embodiment of the free man is Jesus Christ. He, the true man, the essential man, the Last Adam (1 Cor. 15:45), displays in his life—his words, deeds and suffering—what it means to be a man, a free man. He respects the Law, but will not be enslaved by it. He observes customs and traditions but knows that man is lord over them: "the son of man (= man as such) is lord of the Sabbath" (Mark 2:27-28), for the Sabbath was made for man, not man for the Sabbath. He deals with human beings in all strata of society with utter freedom; human classifications of groups of men cannot dictate his choice of friends or associates, or the objects of his mercy. In short, thus truly free man is the Head and the first-fruits of a new and free humanity which God is creating through him.

The freedom exemplified in Jesus Christ is that of the servant of all. He is completely at the disposal of men in their need. He is servant of all—and this is his perfect freedom (see 1 Cor. 9:19). The Lord of the sheep is the good shepherd who lays down his life for the sheep. The New Testament depicts the way in which, falteringly and imperfectly, the group of Jesus' followers find their lives shaped by this truly free man. In relationship to Christ, and under the power and presence of the Spirit, the community after the Resurrection gains boldness and confidence in its exercise of freedom. The free man in the community of the New Covenant must discover the limits of his freedom, as he comes more and more to comprehend what the New Age inaugurated by Christ means for man. But he cannot rest content with any impediment to his freedom in face of the necessity to tell those things which he has seen and heard (Acts 4:20).

The free man in the Bible, then, is one who, in relationship to God and his purpose for the world and for all men, is

free to deal with the world—its thought, its customs, its laws, its religious practices. Whatever he needs in order to illuminate the true character of the life of man under God is at his disposal. He is not to be intimidated by the charge of "syncretism." He is not to hold himself aloof from the common experiences of men and peoples. What he is discovering about his own relationship to God and to the world is, in his judgment, the truth of life for all men. This truth of life must be affirmed in all freedom, no matter what the consequences.

II

Yet the Bible makes abundantly clear that it is no easy matter for the free man to live in freedom. His life is lived under constraints which he finds very difficult to overcome. In the Old Testament, various threats to freedom are discerned. Man lives in a world marked by sin and temptation to sin; he lives under the compulsion, not to be lord under God's sovereignty, but Lord in an autonomous sense. He is surrounded by rival claims to the meaning of the life of man. The free man, in short, lives in a sinful world, and he contributes to its sinful character. Old Testament history is replete with examples of how the free man under God neglects or denies his freedom to deal with the world creatively and responsibly, and hands his freedom over to this or that master.

Idolatry constitutes one of the chief realities through which biblical man forfeits or delivers over his freedom. The Book of Deuteronomy stresses in a host of ways the consequences of idolatry. God has provided a new and good land for Israel. He calls upon his people to receive this good land as a sign of God's love and grace (Deut. 7:6-11; 10:12-22). They are not to suppose that they are more righteous than other people; they are to remember their unrighteousness, their infidelity. God is doing, through this people who have been set at liberty, a deed for all men. They must keep themselves from all idolatry, and obey the commandments given them for their good. To worship foreign gods, to go after vain sources of help, to submit to false claims to the meaning of life is to lose their very character as God's people. Yet the tragic history of Israel unfolds before our eyes, as the worship and service of the true God are spurned,

and the freed servant of God perversely hands over to those who are no gods (Jer. 2:11) his life and his freedom. Israel turns to broken cisterns, not to the fountain of living waters, for the waters of life (Jer. 2:13).

Another prominent threat to the free man in the Old Testament is that posed by established religious customs and expectations. Many Israelites in many epochs have been horrified by idolatry and have sought to keep themselves entirely free from it. They have been profoundly religious, depending only upon the established cultic means for the preservation of their life and freedom. Yet in doing so, they have often forfeited their freedom precisely to religion. This is the point of the bitter attack of the prophets against sacrifices and offerings (Amos 5:21-25; Isa. 1:10-20; Micah 6:1-8; Jer. 7:21-26). The sweeping condemnation of these cultic acts, acts performed with the best of intentions and with true piety, was necessary in order that Israel should not be enslaved by its very piety. God was calling his people not to multiply their religious acts, but to live as true sons of the covenant in all areas of their lives. When they persisted in separating religion from the common tasks, opportunities and involvements of daily existence, they were being ensnared by the temptation of an irrelevant piety. Not sacrifice, but righteousness, was the prophetic word. To "seek the Lord" meant to "seek good" (Amos 5:4, 6, 14). The holiness of the holy God was revealed in righteousness (Isa. 5:16). God was not to be placated by sacrifices; he was to be served and obeyed by the free sons of the covenant.

When cultic realities dominated the life of the people, these could be and were denounced, no matter what their sacral character. God himself would destroy a temple which had become a talisman, a security which compromised the people's trust in God alone (Micah 3:12; Jer. 7 and 26). The Ark of the Covenant, the throne-seat of the invisible God in the Jerusalem temple, was by no means indispensable: once destroyed, it could be forgotten (Jer. 3:16). One of the most powerful witnesses to the enslaving power of cultic actions is seen in the fact that even the psalmists, the writers of the cultic hymns, prayers and lamentations, have taken it upon themselves to denounce sacrifice and offering (Pss.

40; 50; 51). The true sacrifice acceptable to God is a broken spirit, a humble and contrite heart (Ps. 51:17).

The Law and the understanding of the Covenant could also stand in the way of true freedom. In the Old Testament, the terms for each of these are used rather sparingly in the writings of the eighth century prophets. This is not because Law and Covenant were insignificant in this period; it is only because Torah and obedience to Torah could have too external a character and understanding, and because Covenant could too easily be related to the covenant with David and his royal successors. The prophet Jeremiah is called to speak against a falsified Torah (Jer. 8:8) and to announce the coming of a day when the true Law would be written on the hearts of all, a day when Yahweh would make a New Covenant (Jer. 31:31-34). Hosea was required to excoriate priest and prophet for their lack of knowledge; neither understood the Word and the Torah of God. Both fed on the sins of Israel: they knew how to denounce the people for their sins just severely enough to cause them to multiply their sacrifices and offerings (Hos. 4:1-10). And Jeremiah sets over against the falsified Torah the true Word of Yahweh (Jer. 8:8-9).

In the New Testament, the diabolical threats to the life of the free man are even more fully portrayed. The world of the New Testament is filled with demonic forces which threaten the life of the free man in the New Age. Satan and all his host are engaged in bitter conflict with the Son of Man and his followers. Though put to flight and in principle vanquished, the demons continue to fight the losing battle, creating havoc and causing the followers of truth to relapse into error. The temptations are the more insidious because of the disguises worn by the demonic beings: Satan himself can appear as an angel of light (2 Cor. 11:14). Thus the free man must be constantly on guard against the host of wickedness, even though the power of such demonic beings has been brought under the Lordship of Christ.

Specific challenges to the exercise of freedom are found in the New Testament in such realities as sin, death and the Law. The new man in Christ lives in freedom from sin (Rom. 6). He has died to sin, and its hold upon him has

been broken once and for all. Yet he continues to live under its insidious temptation (Rom. 7), finding it next to impossible to live in the power of the new age, in the power of the Spirit (see below). Death itself, the consequence of sin, holds man in thralldom, once again despite the fact that death has been done to death in Jesus Christ. Christ has died as the expiation for the sins of the whole world (1 John 2:2); God has made him to be sin who knew no sin (2 Cor. 5:21); and death—though constantly seeking to take away the freedom of the free man in Christ—has been swallowed up in victory (1 Cor. 15:54).

The Law constituted for the apostle Paul the great threat to Christian freedom. His judgment concerning the Law was an ambiguous one. It was intended by God for man's good. It is good, in that it has brought man to Christ (Gal. 3:24); it is just and holy and good (Rom. 7:12). Yet sin has fastened itself to the Law. Man has sought in relation to the Law to demonstrate his worthiness for the divine blessing. But he has not really been able to live by the Law. The more devoutly the Law is kept, the more likely it is that Law shall contribute to the destruction of the true liberty of man. The Law condemns; it makes clear that man is indeed a sinner. Intended to bring life, it brings death, for no one can claim utter blamelessness before the Law. The anxious effort to live by the Law and thus be God's free man ends in disaster to the free man. Ever greater and greater efforts must be expended in the compulsion to appear before God as blameless—and life and freedom are destroyed. This is the particular glory of the love of God: "God shows His love for us in that while we were yet sinners Christ died for us" (Rom. 5:8). But over and over again, man resubmits to the yoke of slavery to the Law (Gal. 5:1).

Standing in the way of New Testament man's reception and use of freedom are other realities. The conscience of the weak brother must be respected. In proper respect for the weak, the Christian is enjoined to impose self-restraint upon his liberty in Christ. He is not to let his conduct be an occasion for the stumbling of the weak (1 Cor. 10:28-29). Yet he is not to have his liberty too narrowly confined by the scruples of others. A cause of offense to the weak

brother is one thing; a limitation of Christian liberty by those who know all too well what constitutes true Christian conduct is quite another (1 Cor. 10:29-30).

The temptation to the Christian community to hold fast to customs known and respected within Judaism was also a stumbling block for the free man. Paul's struggle with the Judaizers (Gal.; Acts 15) well illustrates this issue. Circumcision was not to be insisted upon, nor was uncircumcision; neither counted for anything ultimate in the Christian community. What counted was faith working through love; what counted was a new creation (Gal. 5:6; 6:15). So also with feasts, observances, and religious customs. The drag of conservatism in religious practices is always heavy upon any religious community. Although decent and orderly worship is enjoined (1 Cor. 14:33, 40), and although libertinism is to be abhorred (1 Cor. 11:17-22), the Christian community is encouraged to live in the freedom of the Spirit; to enjoy the "glorious liberty of the sons of God" which has been inaugurated in Christ (Rom. 8:21). Just as the cultic practices of the Old Testament had to be denounced by the prophets, so also the Jewish and Christian cultic practices had to be held under constant judgment, for the sake of true Christian liberty. Even baptism (1 Cor. 1:10-17) and the Lord's Supper (1 Cor. 11:17-34) could become cultic rites which robbed man of his true liberty.

The liberty of the Christian man was threatened, moreover, by the powers of society, and the heavenly or demonic powers standing behind the social structures.⁶ These powers of society were seen in the New Testament world to be ambiguous. They could further the work of God in the world by providing order and genuine freedom for man. They could constrict and constrain the life of man in such fashion as to limit or destroy his freedom. The general admonition to be subject to the authorities (*exousiai*, Rom. 13:1) can hardly be said to call for servile submission to any state, no matter what its character.⁷ The devil, a raging lion, roams throughout the world, seeking whom he can devour (1 Peter 5:8). He is to be resisted to the death, no matter in

6. See Clinton Morrison, *The Powers That Be* (London: SCM Press, 1960).

7. Oscar Cullmann, *The State in the New Testament* (New York: Scribners, 1956).

what form or guise he may make his appearance. The frontal assault upon the Roman state found in the Book of Revelation indicates clearly enough that the early Church knew the limits to which it could go in having its Christian liberty compromised by the state. If no other course than suffering to the death were open, then that course could be adopted gladly (1 Peter 3:13-5:11; Rev. 2:9-11). The saints are to endure to the end, to keep God's commandments and the faith of Jesus (Rev. 14:12).

The biblical picture of the adversaries which threaten and limit the freedom of man, then, is a rich and complex one. This picture is incomplete, however, unless it be seen that none of these threats to man's freedom goes ignored by God. God is seeing to the needs and the plight of His people. He never leaves man without a way of escape, a way by which temptation is to be overcome (1 Cor. 10:13). And he provides supports for man's exercise of freedom, some of them being precisely the realities which, perversely understood and used, limit and thwart man's freedom.

III

Chief among the supports for man's proper exercise of freedom in the Old Testament is the community's worship. The celebration of the great festivals provided opportunity for the people to reflect upon the goodness of God and his purpose for his people. The confessional passages which accompanied Passover (Deut. 6:20-25), Pentecost (Deut. 26:5-9) and Tabernacles (Josh. 24:2-13) are summaries of the Sacred History, the story of God's deeds of salvation for His people.⁸ Reaffirmed in connection with the festivals, and especially on the occasion of the renewal of the Sinai covenant (see Josh. 24), these stories of the acts of God brought before the community the gracious and loving power of God. The people were reminded that they belonged to him. Israel was God's Servant. God's people were to choose to serve him and him alone (Josh. 24:14-22). This understanding of God's purpose for Israel and this call to decision enabled the Israelites to identify themselves and to receive

8. Gerhard von Rad, *Das formgeschichtliche Problem des Hexateuchs*, now found in *Gesammelte Studien zum Alten Testament* (Munich: Chr. Kaiser Verlag, 1958), pp. 9-86. See the same author's *Studies in Deuteronomy* (London: SCM Press, 1953).

guidance and support in their fulfilment of the commandment to subjugate the earth.

The Law of the Covenant also served a similar purpose. The Ten Commandments in particular offered one of the most liberating elements in the community's obedience to the Law.⁹ These laws, framed in negative form primarily, indicated what sorts of action were simply ruled out in principle. The true man, the truly free man, only comes to grief if he violates them, for they depict types of conduct that threaten life itself. Freedom to steal, to murder, to commit adultery, to worship other gods, to covet—such freedom is no freedom at all. Man is free in relationship to God and to God's purpose, as we have seen. He has no absolute freedom. He is not in a position to thwart the very purpose of God. Freedom to destroy himself is not a freedom to be sought. Hence the powerful laws of the Covenant support the free man; they do not constrict his freedom. And, negatively stated as they are, they open up a vast area of human conduct which man is in a position to work out for himself. The great body of legislation added to the laws of Israel in the course of centuries has finally reached such proportions as indeed to threaten the free man. This is what the apostle Paul saw so well, and this is why he has attacked the Law in such sweeping terms. But the covenant Law as such supports the free man in his role as God's Servant. It defines the character of the free man's life, of the life of the free community. This is "policy" rather than "procedure" in the realm of law.¹⁰ It provides the ground and foundation of true community. And without law there is no freedom; freedom is a meaningful term only within a given structure or order.

The attitude of the Israelite toward the Law often expresses this understanding of law in its liberating power and effect. The man who meditates upon the Law day and night knows the joys of a life lived within the framework of a divinely-ordained structure (Ps. 1). The psalmist responsible for the most glowing praise of the Law (Ps. 119) connects law and liberty: "I will keep thy law continually, for ever

9. The positive significance of the Ten Commandments is marvelously well depicted in Calvin's treatment: *Institutes of the Christian Religion*, Book II, Ch. 8.

10. See George E. Mendenhall, "Ancient Oriental and Biblical Law" (*Biblical Archaeologist* XVII, 2, May, 1954, pp. 26-46).

and ever; and I shall walk at liberty" (vs. 44-45). This is the summit of an Old Testament understanding of the connection between law and freedom. It is a reminder that the "legalism" of Judaism had its very positive side, a side which offered the widest possible room for the free man of biblical times.

The New Testament community also understood very well the support to freedom provided by the Law of the New Age. The Sermon on the Mount contains the Law of the New Covenant, the Law of the Kingdom. This law of self-giving love means for the Christian community what the Law of the Old Testament community, properly understood, meant for the Israelites. Man is freed from that which would destroy him as a man, and he is freed to live a fully human life as a son of the New Age. That which would damage or efface his humanity is denied him. This is no limitation upon his liberty, but rather means it provided for its continuance and flowering.

Freedom and slavery, as we have seen, are closely connected. The paradoxical relationship between the two terms is already clear in the Exodus text, "Let my son go that he may serve me" (Exodus 4:23). It is even more prominent in the New Testament. The free man is a slave to Christ (1 Cor. 7:22; Eph. 6:6). As free man, he is to be a slave to his brother (Gal. 5:13), a slave to everyone (1 Cor. 9:19). This is to say that the free man is supported in his freedom by his ready submission to his bondage to Christ, his inseparable relationship to his fellow man, even to his enemy. In his status as slave, he is free. One essential mark of the free man is that he is at his fellow man's disposal, and at God's disposal. He is to minister as he has been ministered to; he is to love as he has been loved; he is to suffer as Christ has suffered. Thus Christian liberty gains support from Christian bondage. The charge to all is: "Live as free men; live as servants of God" (1 Peter 2:16). Christian freedom, far from producing autonomous individuals, produces lives which must be lived in community. Freedom from bondage to sin and death opens the way to true obedience and service. Freedom from the constrictions of law and observances and customs propels one to live in and by the law of the New Age which Christ has inaugurated. The

community of the New Covenant calls for commitment to the Head of the community and to the members of it; this community supports the free man in the exercise of his freedom by enabling him to submit, over and anew, to the call to service, to the Law of the Spirit of life in Christ Jesus which sets us free from the Law of sin and death (Rom. 8:2).¹¹

The Spirit also supports the free man in the exercise of his freedom. Freedom in the Spirit is characteristic of the free man of the New Age (see 2 Cor. 3:17). The Old Testament connection between the gift of the Spirit of Yahweh to the King-Savior of the Last Days (Isaiah 61:1-3) and the liberty proclaimed to captives should not be overlooked (see Luke 4:16ff). The coming of the Spirit upon the Church has brought boldness and courage to the disciples, as indicated above. It has also brought fresh liberty in the interpretation of the Scripture, i.e., the Old Testament (see, e.g., Acts 2), liberty in the introduction of cultic acts, in the organization of the life of the New Testament community, in the manner of the community's proclamation (1 Cor. 12-14). "The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). In the community of the New Age, the freedom of the free man is warranted by the presence of the Spirit, and it is also supported and guided by the same Spirit.

The manifold functions of the Spirit in the Church need not be enumerated here. Of great significance for our theme is the fact that the Spirit of God, or the Spirit of Christ, or the Holy Spirit, brings a positive dimension to the meaning of the life of the free man. Man is free to exult in the glorious liberty which is his, in virtue of Christ's defeat of the powers which destroy life. Man is free to find a new mode of expressing the meaning of Jesus Christ; he is even free to employ several modes of expression at once (see the varieties of New Testament Christological statements); he is free to search the Scriptures under the Spirit's guidance, confident that treasures new and old will be found (Matt. 13:52). Supported by the Spirit, he may speak ecstatically, even though the community may not comprehend what he

11. See the excellent treatment of Paul's view of freedom in Rudolf Bultmann's *Theology of the New Testament* (New York: Scribners, 1951-55), Vol. 1, pp. 330-52.

says—although he is to avoid excess and be governed by the criterion of orderly procedure (1 Cor. 14). He may confidently anticipate that the community, guided by the Spirit, will be led into all truth (John 16:13). Man has freedom also to test the spirits to see if they come from God (1 John 4:1), which freedom is itself the gift of the Spirit. The broad limits of such testing are given in Paul's statement, "No one speaking by the Spirit of God ever says 'Jesus be cursed!'" and no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

IV

The goal or the consummation of the life of the free man is depicted in the Bible in various ways. All the various testimonies to the consummation of the life of man, however, have this much in common: they portray the ultimate triumph of God and of his purpose for the world and for man.

In the Old Testament, Israel is understood to have the responsibility of being God's instrument of blessing for the whole of mankind (Gen. 12:1-3; Isaiah 2:2-4; Micah 4:1-4; Isaiah 49:6, etc.). Israelite man is thus charged to be used by God in the restoration of man to his place as true lord of the whole of creation, under God's sovereignty. All the gifts of God to his people, all the freedom provided to the people in the use of these gifts, and all the supports to the people in the exercise of freedom aim at the fulfilment of this purpose: blessing for all the families of the earth. The King-Savior who brings peace and righteousness is one who will come from Israel (Isa. 9:2-7; 11:1-9; Micah 5:2-5a, etc.). He will be a true Son of the covenant, doing what the people had been summoned to do but had failed to do. The Servant of the Lord (Isaiah 42:1-4; 49:1-6; 50:4-9; 52:13-53:12) is also the representative Israel, whether he be understood in individual or corporate terms. In this coming Last Day, peace and righteousness will endure. The old men will be safe when they sit in the streets, and children will play unharmed in them (Zech. 8:4-5). Nature itself will participate in the peace and blessing of this Last Day (Isaiah 11:6-9); the ground will produce abundantly (Amos 9:13-15) and hunger and famine will be known no longer. The free man enters fully into the life of freedom and joy when God's purpose through his people Israel finds its consummation.

The New Testament tells of this consummation. In Jesus Christ, the life of the free man has already been brought to its culmination. The promises of the forefathers are fulfilled. Those who will may even now live as free men, as servants of God, as we have seen. Yet it is clear that the New Testament community, like its Old Testament counterpart, lives in faith and hope. The Christian walks by faith, not by sight. The New Age of the free man, though inaugurated, has not found its public display before the eyes of all men. Christ must reign until all enemies acknowledge their defeat (1 Cor. 15:25). And the mode of his reign is largely that of the Suffering Servant; he reigns from the Cross. The free man in the beginning period of the New Age, the interim between Christ's Resurrection and his Return in glory, exercises his freedom in his readiness to proclaim the Gospel in any and all ways. His freedom is never more evident than in his being a slave to his brother, his enemy, in his being at the disposal of his fellow men. But the return of Christ is to usher in that age depicted in the Old Testament, when the "glorious liberty of the sons of God" for which the whole creation groans is conferred upon it, and its bondage to decay is stripped away. The goal and consummation of the life of the free man is the Kingdom of God on a transformed earth (Rev. 21:1). This day, for the New Testament community, was the day of perfect freedom. All powers threatening man's life and freedom are then defeated. The sea is no more; death, pain, tears are vanquished. The New Jerusalem descends from heaven and becomes the center of the universe. The nations bring their glory there, and a world-wide community of free men and free nations is established.

It is difficult for many persons today to find much meaning in these pictures of the consummation of the work of God among men. As was indicated above, the pictures have varying contents; they need not be worked out into a systematic statement of how, in biblical terms, God will complete his saving work. The essential fact is that all of them portray the triumph of God's purpose. The biblical concept of the free man's goal is an essential part of the Bible's picture of human freedom. If God is not free to make all things new, then man is lost. If God is bound to

observe the system of justice which men can discern to be justice, then some men are clearly lost and beyond the mercy of God. But if God can be affirmed to be Lord even over the worst that men and nations may do, then the goal of the free man, portrayed in the Bible, is sure. God is even now shaping men and women and children to live as free men, as his servants. And in the culmination of his purpose, no matter when or how this is conceived to come about, a universal community of free men and peoples may be anticipated with all confidence—for the triumph of God in Jesus Christ will find its public display to the ends of the earth. In the meantime, all men are invited to hear and to learn that "the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty."

Freedom's Holy Light-- The American Experiment

By E. EARL JOINER

Henry Cook, speaking as a Baptist, points out that if Protestants are to make wise use of the opportunities confronting them they must make a complete re-examination of all their theological ideas. Old concepts must be recast or discarded, and the message of the Church presented in forceful positive terms.¹

Of all the difficult problems which affect the free and positive presentation of the Gospel today none is more serious than religious liberty and the relation of Church and State.

It often has been said that the American founders came to their land to find religious freedom. Aside from the fact that there were other motives, what has sometimes been overlooked is the fact that many of those who came for religious freedom were concerned about it for themselves alone. Their views of what they judged to be heretical in doctrine and polity were largely medieval in outlook. With Luther, Calvin, and Roman Catholics generally they believed no one had a right to preach error. Stow Persons is therefore probably right in judging that the Puritans had no intentions of establishing a new approach to religious liberty.² Their primary concern was to preserve their own well established traditions. Most of the early religious groups had some ideas of religious liberty, yet their diversity and disagreements necessitated creative efforts to find common ground in order to live together. These creative efforts involved the beginning of a unique experiment in religious liberty and the relation of Church and State. This experiment is still being conducted.

The roots of the kind of religious liberty which was at least a tentative outcome of the first stages of the experiment are embedded in various strands of European thought,

1. Henry Cook, *What Baptists Stand For* (London: The Carey Kingsgate Press, 1947), pp. 10-11.

2. Stow Persons, *American Minds: A History of Ideas* (New York: Henry Holt and Company, 1958), p. 8.

religious, political and philosophical.³ Hence, the concept of religious liberty was not altogether new. However, it found such expression in the United States to justify its claim to be unique.

Contributions to the new idea came from many places, but it is to the Puritans and sectarian groups that special credit must go.⁴ Despite the minority status of both the staunch Puritans and the sectarian groups, they exercised a tremendous influence all out of proportion to their size. This is true of the Free Church groups in a special sense because they were able to push their views of liberty and Church-State relations into a dominant position.

The sectarian view became the dominant, though not exclusive pattern, and was adopted as the official position of the new nation as a result of a long struggle, the main details of which are now well known. The peculiar combination of forces and personalities creating our experimental heritage of liberty are worth a very brief re-examination, however, to point out the diversity within the dominant conception, and some of the specific reasons for that diversity. Merrimon Cunnigim, for example, says that the meaning of religious freedom has been and still is, widely misunderstood. Whatever confusion there is on the meaning of religious liberty may be due in part to historic misunderstanding as Cunnigim implies. It may also be due, however, to a simple historic disagreement.⁵

In the paragraphs below an attempt will be made to trace briefly the development of the Free Church contribution to the American experiment in religious liberty and point out some of the problems which thus far remain unsolved.

First Experiments in Religious Liberty

The first experiments in religious liberty in America were made by two individuals as widely separated theologi-

3. John W. Shepard, Jr., "The American Tradition of Freedom: An Historical Analysis and Christian Evaluation," (unpublished Doctoral thesis, Southern Baptist Theological Seminary, 1956).

4. James H. Nichols, *Democracy and the Churches* (Philadelphia: The Westminster Press, 1951). See Chapter I where Nichols discusses the contribution of Puritanism to democracy.

5. Merrimon Cunnigim, *Freedom's Holy Light* (New York: Harper & Brothers, 1955), p. ix.

cally as they were geographically. Roger Williams in Rhode Island and Lord Baltimore in Maryland were interested in religious freedom for vastly different reasons,⁶ but the fact that a Roman Catholic and a Baptist were encouraging religious liberty at about the same time was prophetic of things to come.

Roger Williams' concern for religious liberty was developed in the context of his own religious thought, as he, like many others, came to America to escape the persecution of Archbishop Laud.⁷ Williams became a Separatist before he left England and became a Baptist soon after arriving in America. His great contribution, however, was not to the growth of Baptists, but to a theory of religious liberty which he shared with them.⁸ With earlier English Baptists and with later American Baptists he believed that religious liberty was an inherent religious right and must include the freedom to hold either truth or error.⁹ This clearly presupposes a State where religious diversity is not only tolerated but encouraged by complete freedom. This freedom Williams regarded as necessary for the Church to do its missionary work, because whereas the State uses force to maintain order, the only methods the Church can use are persuasion and love. As the Church goes about its proper work its activities are irrelevant to the State so long as it does not disturb the peace and safety of the community.¹⁰

Though Blau says Williams was undemocratic,¹¹ and Moehlman asserts that he never used the term "separation of Church and State,"¹² they and other interpreters of

6. William Warren Sweet, *The Story of Religion in America* (New York: Harper & Brothers, 1950), p. 77. Sweet points out that Lord Baltimore was a practical business man who ignored his own church tradition on religious liberty because of his economic concerns. He established his colony with religious toleration in order to induce those from various religious groups to settle on his land.

7. Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 220.

8. W. K. Jordan, *The Development of Religious Toleration in England* (London: George Allen and Unwin, 1936), Vol. III, p. 473.

9. Jordan, *Ibid.*, Vol. II, p. 277.

10. Roger Williams, "The Bloody Tenent of Persecution," quoted by Joseph L. Blau, *Cornerstones of Religious Freedom in America* (Boston: The Beacon Press, 1949), p. 38.

11. Joseph L. Blau, *Cornerstones of Religious Freedom in America* (Boston: The Beacon Press, 1949), p. 38.

12. C. H. Moehlman, and H. Meine, *The Wall of Separation Between Church and State* (Boston: The Beacon Press), p. 66.

Williams nevertheless agree that he is of tremendous significance in the development of a theory of religious liberty and the relation of Church and State. By their very nature Church and State are independent and distinct, according to Williams.¹³ The State in a general way was from God, but the particular forms were of human creation and should be determined by the rule of the majority.¹⁴ The Church was specifically from God, Williams believed, and must be ruled by the divine will. Church and State are not completely separated by Williams. They stand together, though independent, and the magistracy and the Church may discipline one another within their spheres of authority.¹⁵ Furthermore, civil peace depends on the freedom of religion. However, it is clear that in the context of his own historical situation, Williams developed the conviction that neither the Church nor the State should interfere with the specific works of the other.

As Pfeffer states¹⁶ young America was not ready for Williams, for although his colony was successful it did not immediately become the pattern for all other colonies. The influence of Williams and others along with the changed situation in New England did result in the ending of the Puritan theocracy in 1691, when the charter of the Massachusetts Bay Colony was changed to conform to the Toleration Act of 1689. This freed Baptists and all other dissenters except the Catholics from persecution, but they were still forced to pay taxes for the support of the state church.¹⁷ Nonetheless, before the end of the colonial period, the middle colonies were enjoying greater toleration than in New England or in the South. Despite the familiar story of persecutions in Virginia and other places, it may be said that by the time of the Revolution, most of the colonies were finding it necessary to try allowing more freedom to dissenting groups. One factor which contributed to the necessity of more toleration was the large increase in the number of

13. Williams, quoted by Blau, *op. cit.*, p. 46.

14. Roger Williams, *The Bloody Tenent of Persecution*, (London: J. Haddon, 1848) E. B. Underhill, ed., p. 295. Cf. pp. 214-215, 315, 341.

15. *Ibid.*, p. 196.

16. Leo Pfeffer, *Church, State and Freedom* (Boston: The Beacon Press, 1953), p. 78.

17. Torbet, *op. cit.*, p. 226.

Baptists and other dissenters during and following the Great Awakening.¹⁸

Disestablishment and the War of Independence

The relative religious freedom enjoyed by most groups by the end of the colonial era fired many religious groups with great enthusiasm for political freedom as well. Some leaders in the support of revolution, therefore, were found among various groups, but perhaps the most significant influence was exerted by the Congregationalists.¹⁹ Special zeal for the Revolution was also expressed by the Baptists who saw it as an opportunity to gain religious freedom and separation of Church and State.²⁰ Even earlier, in 1767, the New England Baptists had organized the Warren Association, one of the chief purposes of which was to strengthen the fight for religious liberty.²¹

Two Baptists deserve particular attention as examples of Free Church thought on religious liberty and the separation of Church and State during and following the war: Isaac Backus and John Leland. Backus represented groups of Baptists with a petition on religious liberty at the Continental Congress in 1774. He did not attain immediate success, but his prodigious labors prepared the way for later successes. Backus had a primary concern for religious liberty which determined his conception of the relation of Church and State. His theory of Church and State exhibits Puritan influence because he advocates not complete but merely as much organizational separation as was necessary for religious liberty.²² Backus was more positive and explicit than most of his predecessors in stating the positive responsibilities of those in government and the relationship of Christians to the government.²³ He believed both Church and State were

18. R. Freeman Butts, *The American Tradition in Religion and Education* (Boston: The Beacon Press, 1950), p. 252.

19. Sweet, *op. cit.*, p. 176. cf. Alice M. Baldwin, *The New England Clergy and the American Revolution* (New York: Frederick Ungar Publishing Co., 1958).

20. Isaac Backus, *A History of New England With Particular Reference to the Denomination of Christians Called Baptists* (Newton, Massachusetts: Backus Historical Society, 1871), Vol. II, pp. 197-198.

21. Torbet, *op. cit.*, p. 253.

22. T. B. Maston, "The Ethical and Social Attitudes of Isaac Backus". (Unpublished Doctoral dissertation, Yale University, 1939), p. 199.

23. *Ibid.*, p. 182.

ordained of God and viewed their respective functions in much the same way as Williams. However, he added an emphasis on the inter-relatedness of Church and State not found in Williams. Backus saw the Church as the means of saving society from ruin, and religion and morality as necessary for good order in society.²⁴

A second Baptist whose thought provides a typical sampling of later Free Church thought is John Leland. An ardent champion of religious liberty following the Revolution, Leland not only was aware of the differing reasons for religious liberty but also foresaw many problems that were to develop later in determining the meaning of religious liberty.²⁵

In most of the northern colonies where the Episcopal Church was established by law a diversity of religious groups existed already,²⁶ disestablishment came either before or during the early part of the war with no serious difficulties.²⁷

In Virginia, however, the struggle was long and bitter. Here John Leland was the creative leader in helping to win the final victory.²⁸ By 1833 disestablishment had taken place in the last stronghold, the State of Massachusetts.

R. Freeman Butts has pointed out that in the process of controversy and change preceding the constitutional establishment of religious liberty and the separation of Church and State there was a diversity of patterns in various colonies. Some favored no established Church, others were for establishing one Church with limited freedom, and some even advocated a territorial church principle.²⁹ Butts also shows that many practices dating from pre-separation days persisted into the nineteenth century.³⁰ Whether unfortunate

24. *Ibid.*, p. 187.

25. Leland said Christians and Deists work together to end the establishment of churches: Christians believe religious freedom would aid religion, whereas Deists believe it would destroy religion. Cf. John Leland, *The Writings of the Late Elder John Leland*, Mrs. L. F. Greene, ed. (New York: G. W. Wood, 1845), p. 172.

26. Wesley Shrader, "The Struggle for Religious Freedom in Early Virginia", *Review and Expositor*, Vol. LIII, No. 2 (April 1956), p. 169.

27. Sweet, *op. cit.*, p. 190.

28. J. M. Dawson, *Baptists and the American Republic* (Nashville: Broadman Press, 1956), pp. 105-106.

29. Butts, *op. cit.*, pp. 26; cf. pp. 53ff.

30. *Ibid.*, p. 108.

or not, this persistence of earlier practice is a reflection of the fact that there was a diversity of understanding concerning the meaning of religious liberty and separation of Church both before and after official disestablishment.

The attempt to arrive at solutions to current problems in the religious liberty experiment by a delineation of earlier tradition, as Butts attempts to do, is made extremely difficult by the continual and increasing complexity of the problems involved. To develop more effective stages in the experiment, it is necessary to (1) understand and answer as far as possible whatever criticisms are extant; (2) evaluate the progress which has been made; and (3) clarify the problems which continue to plague man.

Current Criticisms

One of the most common criticisms of the Free Church views on Church and State and religious liberty is that the Free Churches contradict their basic position.³¹ Such a charge is, in some respects, justified. It is a charge, however, which proceeds on an inaccurate assumption: namely, that there is a basic position uniformly held by all Free Church groups. This is manifestly not the case. There is general uniformity on the necessity of religious liberty, but Church-State separation has never been understood by all Free Church groups to forbid organized efforts to uphold morality either by legislation or other means.³² The diversity of current attitudes to the problem of the relation of Church and State indicates the preservation of a similar diversity of traditions which are still in the process of definition.

It is true, however, that the Free Churches violate their deep concern for religious liberty when they become dominated solely by self-interest. There is always the danger that after the Churches develop organized means of defending their liberty, they will become tempted to use their power in the wrong way, thereby losing sight of their original purposes.

31. Ralph L. Roy, *Apostles of Discord* (Boston: The Beacon Press, 1953), p. 148. Roy says, for example, that they contradict their basic position by lobbying for morality legislation. cf. T. V. Parker, *American Protestantism* (N. Y. Philosophical Library, 1956), p. 26.

32. Luke E. Ebersole, *Church Lobbying in the Nation's Capital*. (New York: The Macmillan Company, 1951).

A second criticism of the Free Church views on Church and State is that they lack the comprehensive influence of the State-Church. Brunner says that whereas the State Church claims responsibility for the whole of society, the Free Church claims direct responsibility only for those who voluntarily come into its membership. Thus its impact on society in general and the youth in particular is a rather hit or miss affair.³³ If the Free Churches claim that they have an advantage in being free from the State, Brunner would answer that the Church is at the same time placed in a dependent relation to a smaller unit, a segment of society.³⁴ The Church must then play for popularity with those who hold the purse strings. It may be acknowledged that the Free Church is at a disadvantage in comparison to the State Church in that it has no official status. It also may be, however, that it can by this fact come nearer to knowing whether its influence is real or merely superimposed on the State and society against their will.

However, the organizational arrangement between Church and State does not in itself completely determine the kind of influence which the Church will have on the State. Though the kind of influence the Church has on the State is still an unsettled question, it should be said at this point that the Free Church can influence the State.

A third criticism of the Free Church position on Church and State is that it has taken a negative and over-simplified view of religious liberty. Gunnar Westin says, for example, that often the attitude of Baptists has been entirely too defensive. Such an attitude, he claims, has resulted in attitudes toward the State which are characterized by suspicion and hostility. Actually, he contends further, the modern idea of religious liberty ". . . must include a certain intercourse between true Christians and society. . . ."³⁵

Free Churches have been conditioned by historical experience to some reluctance at becoming directly involved with the State. As a result they have sometimes made religious liberty an end in itself rather than a means to an end.

33. Emil Brunner, *The Divine Imperative* (Philadelphia: The Westminster Press, 1947), p. 551.

34. *Ibid.*, p. 550.

35. Gunnar Westin, "The Meaning of Religious Liberty", *Review and Expositor*, Vol. L: No. 2, April 1953), pp. 160-161.

This does not justify a completely negative approach to the problems of society. In modern times, however, Free Churches have increasingly sought to reinterpret the meaning of religious liberty in a positive way.

Contributions of the Free Churches

Despite the foregoing criticisms, the Free Churches have made a most creative contribution to the American experiment in religious freedom. Although the full meaning of the experiment is still in the process of definition, certain important outcomes are now fairly well established, at least in the United States.

First, the experiment has shown that separation of Church and State is best for the Church and best for the State. This is so because the American pattern of Church-State separation involves a friendly relation which guarantees the freedom of the Church, and the State from domination by the other.³⁶

A second contribution of the American experiment in religious liberty is in the demonstration that the Church can be free from the State and at the same time possess tremendous vitality.³⁷ The work of laymen and the growth of the Churches despite their diversity bears witness to some kind of vitality.

A third conclusion which has been at least partially established by the American experiment in religious freedom, is that the Churches can cooperate with one another and the State without losing their distinctiveness as Churches. The American pattern of Free Church cooperation has opened the possibilities of finding common grounds for working relationships between various Christian and non-Christian groups in solving social problems. An excellent recent example of such possibilities was indicated in the recent World Conference on Religion and Freedom which met in Dallas, Texas.³⁸ This conference brought together a number of leaders from both Christian and non-Christian religions for a study of the contribution that religion can make to freedom in the modern world.

36. John C. Bennett, *Christians and the State* (New York: Charles Scribner's Sons, 1958), pp. 205-214.

37. *Ibid.*, pp. 217-221.

38. *Saturday Review*, December 26, 1959, pp. 51-66.

Continuing Problems

There are a number of problems relating to religious liberty and implied in the preceding discussion which demand further experimentation and study. The contemporary confusion and misunderstanding of the meaning of religious liberty clearly reflects this need.³⁹ Some of the most significant of the continuing problems will be considered in the paragraphs which follow.

One of the major unresolved problems of religious liberty is the problem of freedom and authority. How the Church can understand and execute its responsible role in the social order without either losing its distinctiveness as a Church or threatening the religious freedom of others seems to be a persistent unsolved problem. The insistence on "absolute separation" combined with authoritarian attempts to impose moral standards on the whole group may be a form of rejection of or escape from the Church's real responsibility. The modern Church is seeking to rediscover itself and its responsibility. As it recaptures the theological meaning of its own existence it will discover new ways to carry out its social responsibility without either sacrificing its freedom or rejecting the state.

A second problem is really implicit in the first. It is the problem of seeing a positive meaning for religious liberty when Free Churches have been conditioned by historical experience to take a negative approach to the problem both from a religious and a political standpoint. The result has been that the liberty to worship and to witness was viewed simply as freedom from restraint by the State. Whatever freedom the Church has should be used creatively to discover new ways to witness to the State and in the State concerning the gospel.

There is involved here the problem of communicating the gospel clearly so that the State and religion are neither set completely against one another, nor made to appear co-extensive. Part of the solution may involve acknowledging

39. Cuninggim, *op. cit.*, pp. 103ff. Cuninggim says religious freedom in America includes three major aspects: (1) freedom of worship, (2) freedom of conscience, and (3) both the independence and interdependence of Church and State. However, Americans are still uncertain about the origin, value and meaning of these factors. *Ibid.*, p. 103.

that the American corollary of religious liberty, separation of Church and State, has in some ways been interpreted to mean Church and State are against one another. The remedy for such a misunderstanding, however, is not to be found in abandoning the Free Church system. Nor does it necessarily lie in having an established Church system where one Church is in a dominant position, while dissenters are given complete freedom of worship. Such a system has advantages, particularly in theological education in that the close relation it sustains between all education and the State gives theological education a status it does not always enjoy elsewhere. The established Church system is still unsatisfactory, however, because it really upholds two kinds of freedom on different levels; one for the established Church and one for the dissenters.

A third question which has not been solved by the American experiment in religious liberty is the problem of morality. The ethical confusion, the increase in crime, delinquency and general immorality speak mutely of the failure of the American system of Church-State relations to cope with the problems of ethics. Neither legislative sanctions, the immediate work of the Churches, nor educational methods have thus far been sufficient to provide adequate stimulation to the moral life of the American people. The author agrees with A. P. Stokes when he says that the failure to provide an adequate moral education for American youth "... is the most important and difficult unsolved problem in Church-State relations in this country. . . ."⁴⁰

The moral question therefore raises the most perplexing problem existing in the American system of Church-State relations: education. It is continually agreed that religious liberty is an absolute necessity for Americans and that it is desirable for all people everywhere. The question of how religious liberty is affected by educational functions of the State is focused specifically in recent months on the problems posed by the National Defense Education Act. The new possibilities for all kinds of education involved in this Act are no doubt exciting to many people. The fact that a student can now do advanced study in theology with govern-

40. A. P. Stokes, *Church and State in the United States* (New York: Harper and Brothers, 1950), Vol. I, p. L.

ment support is one of the most unique developments in recent years. For serious minded Free Church leaders the National Defense Education Act poses a problem. Does the separation of Church and State condemn the possibilities implied and the practices clearly condoned in the new legislation? Of course, the answer depends in part on the particular interpretation one holds concerning the meaning of separation. However, regardless of the particular view of separation one holds, the provisions of the new Education legislation necessitate a re-thinking of the relative responsibilities of Church and State in the great diversity of educational functions being carried on in the United States. The greatest care is needed to reinterpret the meaning of religious liberty for the increasing complexity of contemporary educational problems.

The Challenge to Christian Freedom in Today's World

By C. EMANUEL CARLSON

A simple parlor game can result in profound and meaningful conversation. For instance, try asking your guests to sketch the scenes which come to their minds when they visualize the word "challenge."

The Latin philologist would surely portray a speaker engaged in abusive harangue in which someone is "attacked with false accusations." The French medievalist might picture a duel or the making of an appointment to one. The bacteriologist would show a test inoculation to verify immunity. The lawyer would show himself before the judge contesting the eligibility of a witness. And the unspecialized American reader may draw a big question mark.

If you take all of these together you have a fair picture of what confronts Christian freedom in today's world. The "challenge" ranges all the way from the unanalyzed question mark to the life and death opposition of movements and people who are committed to its destruction.

An Appealing Concept

On the other hand, few words are more appealing than the word "freedom," and few are more subjective in their meaning. In ordinary American conversation the word means "unrestrained," but the absence of restraint may be general or specific. It may be legal, political, social, or economic. In fact, its actual meaning awaits a description of the forces and the situation involved in its use.

When the American colonies threw off the control of the mother-country they won their "freedom." When the legal practice of slavery was abolished the American Negroes were given their "freedom." When the European immigrants tired of the social, political, or religious restrictions of their native lands, they came to America as a land of "freedom." Yet, when Hitler established a dictatorship and regimented millions he claimed that he did it in the interests of German "freedom." Mussolini "rescued" Italy from

communism to "preserve" the country's "freedom," and Roman Catholicism's intolerance is often defended on the basis of the "freedom" of the majority.

The subjective element in the word is equally troublesome when we speak of Christian freedom.

This term also conjures up a variety of ideas in the minds of various readers. For some who are theologically oriented it may find its major import in man's freedom to approach God, and these readers may well argue that a man's right to call out to God for help cannot really be challenged. Others with kindred orientations may find the central meaning of "Christian freedom" in Paul's phrase about being "free" from "the law of sin and death." Here, again, there is little that one person can do to challenge the effectiveness of God's forgiving love as it is beamed to one or more of our fellowmen.

When the dictionary says that freedom is "the absence of restraints" it is only partially helpful. Freedom in that sense never exists for a person, and if it did exist it would dissolve the whole concept of human personality. The restraint of the law of gravity keeps our feet on the ground, even though it limits our athletic feats at high jumping. The restraints imposed by traffic laws limit our freedom to drive as we please, but they also make driving possible and give it a measure of safety. In fact the "freedom" to drive a car is dependent on the restraints which produce organized traffic. These illustrations of freedoms produced by restraint and regulation can be multiplied *ad infinitum* at pleasure. Not only does freedom in the unrestrained sense fall short of being absolute, but the idea breaks down in the discovery that the freedoms which concern us here can only be implemented by restraints. It is the balance of restraint with dynamic force which gives the universe coherence, and opens potentials for the operating competence of man.

The only idea of freedom which has significance in this discussion is that which arises out of an ordered situation. Freedom is possible only as a result of law and order, and never in their absence. Freedom, then, has nothing in common with license, and is grossly misunderstood as individualism.

The nature of man is such that he is not a free being in

isolation from his fellowmen. Such isolation is the most despised form of punishment and can only be effected by the most rigid imprisonment. If a human being has normal competence and is not bound he will insist on sustaining some kind of relationships with other individuals and with groups. So basic is this to human life that life cannot be continued without these associations. Our point here is also valid with reference to Christianity, for a person is not objectively a Christian apart from the relationships sustained to God and to his fellowmen.

At this point, then, we must ask, "Under what conditions and in what relationships do Christians experience freedom?" If these conditions and relationships can be described we will have a profile of Christian freedom. However, to validate this profile we must also ask, "What conditions and relationships do Christians desire for all men?" If we should find that Christians claim the same freedoms for others as they desire for themselves, we are on good ground in using this as our understanding of Christian freedom.

Christian freedom has its fundamental premise in the faith that by the confident and obedient acceptance of Christ it is possible for human beings to be rightly related to the Creator of the Universe and, accordingly, also to all other elements and persons who constitute the total Creation. This is to say that by faith the Christian enters into the creative activity of God, which then becomes life and the very meaning of all other relationships. He becomes part of the total universe, exposed by innumerable relationships variously tinged with good and evil.

The Christian's understanding of that divine activity which we call creation recognizes that man is assigned a distinctive and a responsible role in the universe which is different from that of any other being. It was a God who had revealed himself in creative activity who made man "in his own image." But it was also a God who made moral judgments as he beheld the results of his efforts saying, "It is good." Such a God gave of his own breath to make man a living soul, competent to have fellowship with his God while being assigned to have dominion over the world of nature. It is in this Old Testament understanding of God, of man, and of the world that the New Testament revelation

of man's true relationship to God has its roots. And it is in these broad truths of the Scriptures that Christians find their impulse to ask freedom for all men.

The basis of Christian freedom, then, is a matter of understanding the gospel in its fulness. It is not a matter of heeding the injunctions of isolated texts, and much less is it a matter of political constitutions or laws. However, some specific points in the record need to be kept constantly in view as biblical signposts. We enumerate such roadsigns as introductory concepts in a field of growing interest.

- a. The Christian vision of God views him as creator, sustainer, ruler of the universe, being far beyond the control of governments in majesty, power, and glory.
- b. Christ rejected political authority as a means for reaching his purposes, choosing instead instruction, prayer, service, and self-sacrifice.
- c. The Holy Spirit renders primarily an inward ministry of conviction, repentance, assurance, and hope, all of which lie beyond the coercive powers of governments.
- d. Faith, hope, or love cannot be coerced into a being, and can be real only when voluntary.
- e. Churches must consist of those people who respond to God by faith in Christ, being fellowships of faith under the authority of the Lordship of Christ.
- f. The above require a recognition of the sacred nature of "conscience," (i.e., of man's direct relationship to his God) and of the freedom of the churches.
- g. Any attempt to use coercion for the extension of the gospel therefore compromises our message and our faith at their deepest levels.

These premises point the way to the free conscience and to the free church. It is in defense of these two great traditions that the American constitutional principle of separation of church and state has its significance.

The concept of the free conscience prescribes a juridical system which protects the freedom of all to worship or not to worship; to choose their own creed and tenets, joining a church of their own choice; and to change such allegiance without hindrance. Parents and others who carry responsibility for children must be free to nurture their faith, and to

choose spiritual instruction for them. People should be free to express their faith and their convictions, associating themselves with others for corporate religious objectives, with freedom of movement and travel, as well as freedom to use their own homes for religious influences, with due respect to an orderly society. Support of religious activities and institutions should be by voluntary stewardship whether time, energy, or money are involved. Furthermore, people should be permitted the maximum freedom possible in an orderly society to make their own judgments on moral and public issues, having access freely to information from various sources.

On the other hand, the free church concept prescribes a juridical system such that corporate religious groups have freedom to plan and order their public worship, to formulate their own creeds or doctrinal positions, and to arrange their plan of organization and government in the fellowship. They must be free to set standards and qualifications for membership and for leadership, and to plan and provide the religious instruction judged necessary. They should have the maximum freedom to express their corporate witness in acts of charity or service, in missionary outreach, and in the use of publication and other mass media, all at their own expense. They should be independent in their formulation of moral positions, while giving similar freedom to other groups and other people, and they should freely express the meaning of their insights for the various institutions of society.

Since churches exist for reasons which are quite different from those of governments, these two sets of institutions should be separately organized. While continuing in friendly coexistence sharing the time of the people, the terrain of the community, the interests of the participants, and the events which make up history, each should be limited to the reasons for which it exists. This calls for separation of the administrations, of the methods used, of the sources of revenue, and of the educational programs.

A Perennially New Conflict

A sharp-witted lady was hanging out her wash in the backyard when some eager representatives of a proselyting sect came through the gate and around the house and began

to drive home their ideas. At length her patience wore out, and, after she had been warned solemnly of the impending battle of Armageddon, she replied, "I knew it was coming, but I did not know it would begin in my backyard." This may well represent the experience of many in this generation.

The conflict between good and evil, between freedom and oppression, is a universal thing and yet it is also personal and current. Most generations have known the Anti-Christ of their own day, and some have lived long enough to know several. A sense of ultimate challenge was connected with each one. To personalize thus the battle makes it vivid, exciting, dramatic. However, when the smoke of battle clears the historian takes over and analyzes the remaining artifacts and materials in order to find out not only who fought but also why they fought.

The great misfortune is that the historian must do his work after the battle, and not before, for occasionally battles are fought without producing any real victors. Sometimes even significant issues seem to be lacking.

The battle for freedom in our own generation is certainly not lacking in the drama of personal and party encounter. Neither is it lacking in smoke-screens nor in confusion. We know who is engaged in battle, but what each is really fighting for is often unclear. This may be unavoidable with reference to economic and political objectives, but it ought not to be true of our defense of Christian freedom.

The intent of this article, then, is not so much to name the people who endanger freedom or even to describe the battle formations. Rather, we aim at an understanding of the forces which are operating so as to place us on the alert in behalf of Christian freedom. If these forces can be understood, and if their manifestations can be observed in a few illustrative cases or issues, we may be on the way to a significant participation in "the battle" of today's world. While our discussion will focus on the American scene, obviously this scene is not isolated from the hectic changes nor from the resulting turmoil of the rest of the globe.

Every age presents its own particular challenges to its own generation. Only in a limited sense can one generation

bequeath freedom to another generation. It is a volatile quality of life which evaporates and disappears unless it is constantly reproduced in the social processes and the relationships which then exist.

Whether our modern times are more sorely pressed than others have been we cannot judge, but one thing is obvious, the particular manifestations of the pressures are different today than they have ever been. Yet the distinctiveness of the manifestations does not mean that the fundamental nature of those pressures is essentially different than they have been in other decades and in other centuries. In the paragraphs which follow we shall endeavor to focus on the current scene to see what age old enslaving tendencies are at work in our midst.

Into this survey we come not as alarmists but as men of faith. As we shall see, alarmism is most often a tool for promoting a cause or for advancing people's dependence on some particular leadership. At other times, alarmism grows out of self-defensiveness in a posture of weakness. It may unconsciously be used to distract attention from an embarrassing incapacity, or it may be a sincere piece of rationalism. Any Christian, however, who finds himself afflicted with jitters or with the hatreds which accompany them needs to take out time and re-read the New Testament.

The Challenge of Well-Being

People do not consciously exchange freedom for lesser values. Only large, significant values can induce people to accept deliberately a yoke. The real challenges to freedom, then, must be sought, not among the trivials, but among the important values that bid for the attention of our generation. It is from this viewpoint that the standard of living can become a challenge to freedom.

Undoubtedly, the outstanding characteristic of modern economic history is the application of power and technology to the problems of production. It is done primarily through factory organization and equipment, for the support of which science enlists many of the best minds. This is already an old development, having begun at least as early as the Industrial Revolution in England, but it has gained new momentum and a new universal compulsion in our genera-

tion. We have long known this movement as both a product of freedom and as a contributing factor in the growth of freedom. It came on so gradually in the western nations that the "economic motivations" which drove the movement could be progressively sublimated by a re-thinking of man and his worth in the universe. In fact, religious revivals have been contemporary developments with this economic revolution, even though we take care not to claim either cause or effect for one or the other. Such has been the path of "advance" in what we now call western cultures.

The success of industrialization in improving the popular standard of living is most dramatically proclaimed in the nations which have now decided on "crash programs" to catch up. What some countries wrought in a century others are now seeking to achieve in a decade. In this process economic institutions have reached a new all-time high level of significance. In fact, they are now so important even in capitalistic countries, to say nothing of communistic lands, that they seem to transcend the worth of the people they are designed to serve.

If man becomes expendable for the instruments of his well-being, then man has surrendered his freedom. And if the values and patterns involved in a standard of living become the ultimates in human experience Christian freedom is hard pressed, indeed. This age-old conflict of the gospel of Christ with materialism is really not so much a matter of an ideological conflict or of an economic pattern as it is of basic motivation and commitment. There is little merit in the lip-service given to the phrases of a Christian tradition by a generation that thinks, votes, and acts on the basis of a philosophy of life which believes that man does "live by bread alone."

American affluence is by far the most effective challenge to the countries of Asia and Africa in their drive for economic development. That they seek their goal by concerted efforts through government plans is understandable. That we should be resentful or fearful of their desire to live as we live is less understandable in view of the values we profess as Christian freedom.

In the midst of the hundreds of specific political issues which arise in this economic upheaval it is most important

that Christians and Christian churches keep their value commitments clear. If the Christian witness ever called for "separation" so as to safeguard freedom, this present climate of economic rivalry and maneuver merits an emphasis on the "free conscience" and the "free church." Important as the issues and the values are that pertain to an adequate standard of living, and the Christian must ever be concerned about human well-being, yet the undue elevation of economic institutions is ever a danger to freedom.

Looking back we can see that churches and church institutions have not been fully Christian if or when they have permitted themselves to serve as agents of imperialism or of class interest. Accordingly, all current proposals which would align missionary activity with national foreign policy, or denominational social action with partisan interests, or the Christian message with the objectives of special groups constitute a challenge to Christian freedom.

The Challenge of an Expanding Universe

To imply that scientific research in our time is motivated solely by economic considerations or by national interests is to indict the motivation of the class of people known as "scientists." Not many decades ago the prevailing mood of science was haughty but this is no longer true. On the contrary, it may well be that the humblest and most sincere seekers for the ultimate truths of life are to be found now among the scientists, and not a few are forthrightly committed to the Christian faith. Nonetheless, the expansion of knowledge in and of itself can present a challenge to Christian freedom.

We should also note that this challenge to Christian freedom that comes out of the expanding universe is more worthy in its values than our customary "science versus Christianity" discussions have recognized. Relatively few scientists have any interest in challenging Christian truth or Christian insights. The challenge again is not one of negativism but rather of substitution of what seems like transcendent values for that which may seem to be handed down as mere tradition or of less worth.

A sudden or a large expansion of knowledge regardless of its area or direction, is a forceful invitation to intellectual

preoccupation with that field. In recent years scientific break-throughs have become almost weekly news. Fission and fusion, energy and matter, the earth and space, are all yielding their secrets so rapidly as to elicit an absorbing interest from the intellectual leadership of our generation. There is nothing trivial in these interests. The values readily transcend our understanding as we read of phenomenal effects on growth, on health, on agricultural production, *ad infinitum*. We are clearly dealing with high values. Profound changes in our way of living are in process. The potential scope of our living has lost its sense of limitations, and the abundance of things on the horizon is an intriguing mountain. In this kind of universe, what becomes of that Christian concept of God and of that commitment to him which keep us from enslavement by our own knowledge and work?

The dangers to Christian freedom which inhere in this situation are real even though they be intangible. Christian leadership could come to a sense of inadequacy and become negative toward progress. The eyes of the churches could turn backward to tradition instead of forward to the Spirit and the Hope of the Christian faith. Dogmatic formulations of good human thinking which is already passé may become more sacrosanct because of their irrelevance. The Christian life may become even more verbal and less dynamic than it is at present. In short, Christian thought may crystallize and Christian behavior may become formality. The churches could slough off the normal eschatological urge and settle into powerless structures and formulas that become mere artifacts of history. Such Christians and such churches may retain full freedom of legal status and yet have lost the reality of freedom as described above because they have lost the energy to be free.

On the other hand, if earth-bound churches are able to muster enough political resistance to the materials and intellectual forces which now make for change they could become subject also to restricting pressures. If resistance to change were to constitute our interpretation of the Gospel, we can expect the antagonism of the major economic, social, national, and political forces. A banner hoisted in behalf of the preservation of man-made values can place upon the

churches the onus of preventing progress. Such tensions can engender anti-clericalism, agnosticism, and even atheism.

When an institution endeavors to bespeak the message of God in an age like ours, it must be a spiritual message in the most inspired sense of that term. A "culture church" holds within itself the making of its own restrictions today. Our pleas for religious liberty would probably fall on deaf ears within the next decade if nineteenth century American culture were to be the gospel of our churches in the 1960's. Furthermore, ignorance imposed for the advantage of church programs, nationalism projected for economic advantage, racial supremacy proclaimed for local convenience, all contain potentials for curtailment of freedom by a nation that cannot stand still while the world marches by.

There are already signs of impatience with religious emphases that do not serve "today's needs," and there are frequent political suggestions as to the kind of religious emphasis that is needed. "Deism," "theism," "Judeo-Christian tradition," and just plain "faith" in something are among the current proposals for a practical faith. Neither is a demand for an "American faith" that undergirds American interests and progress an imaginative concept any longer.

The Challenge of National Strength

The essence of totalitarianism lies in the elevation of a political, economic, or religious institution to the level of ultimate values. That this can easily happen in the political processes, Christians have learned by bitter experiences through the centuries. Christ urged that Caesar should be given what is due him for the good of society, but Caesar was not entitled to the whole man.

The danger of political dictatorship springs out of needs and circumstances which have much more merit than easy oratory may discern. It is the time of danger that calls for strong government. It is political frustration which causes people to choose the overbearing candidate for leadership, and it is fear of chaos and disorganization which causes responsible political participation to degenerate to mere consent.

The possibility that the American people might entrust the protection of our "freedom" into the hands of dictatorial

leaders, or even to one strong man full of promises is, fortunately, at present unthinkable. And yet, it is fair to say that such steps when taken in other countries have been taken as the best course out of a bad mess. The acceptability of this kind of government varies directly with the sense of frustration and with the persuasive power of political promises. The probability of its occurrence is more dependent on an intangible mood than on any overt tendency. This in turn means that any review of the challenges to freedom is incomplete without a look at the weather indicators in the political climate.

The McCarthy episode in American political life can now be seen as one of the most fortunate chapters of our recent history. In this incident the American people had the opportunity to make personal acquaintance with a political type which has been quite rare in our national experience. Furthermore, it gave the citizenry a chance to observe the methods which are standard techniques, and to sense the psychology involved in "defending freedom" by oppressive methods.

A dictator is a "savior of the nation." He offers himself as such, and only on that assumption will a nation tolerate his arrogance. His initial task, then, is to convince the nation that it is in bad condition, being seriously endangered from within and without. He must establish in the public mind that some segment of the population cannot be trusted, that he is a super-patriot whose cause must be supported to avoid catastrophe. Hence the dictator-mentality is normally an alarmist approach, with a highly emotionalized public appeal that is surcharged with foreboding and grim shadows. If the untrustworthy can be linked by intangible associations with a foreign danger this can heighten the public fears and accordingly increase their dependence on the services of the strong man of promise.

The would-be dictator must not neglect to build his own reputation. He needs to be a free lance that holds the spotlight personally with a minimum of obligation to share credit with either larger parties or groups. He poses as a "man of action" but really he is a "man of speeches." He cites his own data of achievement, and clearly reflects his own greatness. He avoids analysis of his position and of the facts. He

disdains studied analyses. The obscuring excitement rises readily in a climate of conflict in which the emerging hero displays his "courage" and pictures himself as bruised and battered in the cause of freedom. He, and a few clearly subordinate lieutenants, cast themselves in roles aimed "only for the common good," robbing themselves in the admiration, the excited loyalty, and the emotional identification showered upon them by mass meetings or mass media.

Sure of his own virtues and of his superiority, he does not hesitate to imply that society is greatly favored to have his services. Since his cause is greater than life, it follows that the lives and the reputations of individuals are unimportant. The fine points of ethics are mere trivia, and the opinions of others are either ignorance or malice. The motives of others are assumed to be inadequate as he marshalls his powers to wreck others rather than to build for them. Suspicion, division, hatred, opportunism become finely carved arrows in his quiver or heavy artillery in the field when needed.

While the dictator mind makes it his mission to disillusion people about the dangers they do not see, he is usually himself the most deluded person. He thinks he is an emblem of independence while he draws his sustenance from unreasoned acclaim. He poses as courageous but he is really afraid. He has created a sense of need in other people such that he dare not admit his own deep needs. His cause depends on "danger" which he must always accentuate until he is frightened by his own creative mind.

Small truths misinterpreted and cemented together by innuendoes have been built into formulations which many people have made the basis for giving up their freedom in defense of the "freedom." Italy, Spain, the Latin-Americas, Germany, and even France have at different times fallen prey to the dissolution of society in the course of someone's search for power. Could it happen in the United States?

The answer to that question lies in the intellectual climate and in the clear principles to which the people are committed. The current American scene is not a reassuring one. The readiness of today's generation to believe charges of disloyalty against fellow Americans, the propensity of politicians to charge disloyalty to those whose economic ideas

or interests they do not like, and the availability of a following even within church circles for preachers of hate and suspicion are disquieting symptoms of weakness in our democratic society. The ability of many such voices to stay "on the air" indicates that funds and ears are available to them. On the other hand, the scene does contain encouraging indicators.

After all, Senator McCarthy's fearful grip did not last long after he went on television. Perhaps the new media of communication are sufficiently penetrating to expose reality to the great majority of people. An assortment of "conference techniques" have come into common use by civic and church bodies and have greatly facilitated effective analysis of emotionalized causes. For some years a number of organizations have offered their services to save America from subversives of various kinds but all of them have remained small fringe groups. In the meantime many church groups of various backgrounds have consolidated their commitment to the ideas of popular sovereignty, of a limited state, and of equal justice to all population elements. The suspicions that have been spread over public institutions in these recent years of pseudo-conservative climate may have delayed our development, but they have not dented the national philosophy of equality and freedom.

The Challenge of Institutionalized Religion

The subordination of personal worth to the interests and aspirations of institutions is at least as common in ecclesiology as it is in politics. The past decade has been ideal climate for this kind of shift in religious experience on the part of the American people. How far have we gone and what are the prospects of Christian freedom in these relationships?

Any discussion that touches on ecclesiolatry must keep the long history of Christian institutionalism in mind. Some Protestant readers may equate this challenge with the structure and doctrine which constitute "Roman Catholicism." However, the living relationships between institutions and people which are the true challenge cannot be packaged into any one "ism." Ecclesiolatry has manifested itself in various traditions in the past, and it remains to be demon-

strated that any doctrinal formulation constitutes a full or adequate defense against its emergence.

At present there is no clear agreement among competent observers as to what is actually happening in this matter in American church life, or in that of worldwide Christendom. Here, as elsewhere in this article, our aim is to create awareness and careful analysis rather than to hand down firm findings.

A particularly striking difference of opinion prevails regarding the nature and bent of "American Catholicism." One school of observers emphasizes the universality of canon law, of the Roman Church's doctrine of the church, and of the acceptance of papal infallibility as the essence of coherence. On the basis of these premises the Roman Catholic situation in America must be a temporary adjustment based on expedience. The acceptance of freedom is then a compromised position resulting from adjustment to a minor status in a particular political situation.

On the other hand, many Roman spokesmen and a few Protestant leaders are sincerely convinced that American culture has leaked into the boat and that both the leaders and the people of the Catholic Church in America are committed to both the philosophy and the practice of religious liberty. Furthermore, they contend that the status of freedom within the Church as a whole is in process of changing from "hypothesis" to "thesis" and will, sometime in the future, be defended as a positive moral value. This much is clear, Roman Catholic theologians are widely divided.

Whatever may be the current tendency within that Church there can be no uncertainty about the volume of accumulated doctrinal concepts, moral teachings, principles of organization, and canonical laws, which make up historic "Catholicism." Is our age inclined to draw from this great repository of Christian authoritarian tradition? From a world perspective one might answer with an easy "No," reflecting the declining power of the Holy See in most countries of the world, but this is often difficult to accept amid the statistics and the incidents that are present day America.

Religious authority is making an appeal to some on the assumption that it is an answer to authoritarian economics and to authoritarian government. Those who find themselves

confronted with the demand for meeting human need together, but who are so geared to "free enterprise" that they oppose public institutions, have demonstrated some willingness to undergird ecclesiastical institutions even with public funds. This has been defended as a means of restoring the balance between the powers of the church in comparison with those of the state. The miscalculations of this pattern of thought constitute one of our more difficult challenges to Christian freedom.

Much is currently being said about the "cooperation" of church and state. But the advocates of "cooperation" usually fail to specify what they mean. That churches and governments alike should seek to advance health, education, welfare, and law and order may be called "cooperation." On the other hand, that same word can be used to describe the role of any state church, even of the Russian Orthodox Holy Synod under the Russian Czars. "Cooperation" is all that any government has asked of any church. When church institutions become dependent on government funds, "cooperation" is no longer a matter of choice. In the process of "cooperation" the free conscience of the taxpayer and the free church can simultaneously make way for "religion" that meets the utilitarian needs of society and of the nation. For this purpose the more institutionalized the religion is the better it will serve. Conversely, the prophetic emphases of the faith which emulates that of New Testament Christians may seem to be obstructive.

The challenge of church institutionalism may appear, then, from either or both of two directions. Authoritarian politics could come to a time of new appeal to the American people and traditionally authoritarian churches could gain new popularity. On the other hand, frustration and our confusion could lead us to surrender our independent judgments in lay circles and ask the "clergy" to make rules for us. Doctrinally within a church this can express itself in an institutional concept of the Holy Spirit's ministry, and a concomitant build-up of the institution's importance *vis-a-vis* the person. Either of these shifts in the religious experience of the people would normally soon express itself in the utilization of the political powers of coercion for so-called "religious" purposes. Either of these obviously is the

decline of Christian freedom as we have understood that phrase. Are America and the world on this downgrade?

The author is delighted to be able to declare optimism at this point. The recent shifts in theology and in religious philosophy point to movement in the opposite direction. A new church self-awareness in contradistinction to the national culture has developed in many nations. Social action programs are being pressed to become more theologically anchored. Penetrating studies and discussions on religious liberty and church-state relations have developed in many denominations and in most inter-denominational bodies. "The church must be the church of Christ," has become a frequent admonition in the meetings of churchmen.

The possible shift of people toward the authoritarian churches is also difficult to demonstrate. On the other hand, it cannot be set aside as impossible. Roman Catholic growth in the United States may be partly due to their church structure per se, but more likely it is due to some results of it. It has enabled them to adopt more advanced positions on paper and in practice on such matters as race relations, labor relations, and importance of education. It remains to be determined, however, whether the inflow resulting from these positions really exceeds the outflow resulting from the maturing competence of their people who are learning to think for themselves in spiritual matters.

Furthermore, the history of the Roman Catholic Church as a large movement in the United States goes back only to the heavy immigration which preceded World War I. The second and third generation immigrants are currently on the scene and they are just now moving into the professional, business, and political leadership roles which will test the impact of the American democratic situation. The Roman Catholic Church in the United States has been strongly criticized for its failure to reach the middle classes. Whether this is historical coincidence or a direct result of its structure and its methods of organization and leadership remains to be determined.

It would appear, then, that the challenges to Christian freedom in today's world are real. Perhaps our most immediate dangers lie in the idea that we defend freedom when we maintain the status quo even though we are in a rapidly

changing world. In all probability the Christian freedom of the conscience and of the churches will be that freedom which is claimed rather than that which is given. Freedom needs to find new depth of personal commitment and new clarity as to its basis and its value. Historic slogans and old court decisions will not be an adequate answer for the important values which seem to be attainable by progressive erosion of man's intellectual and spiritual freedom.

The American people and the churches of our land seem to be rising to this challenge. If the rising tide of instruction, study, and soul-searching can continue in the various denominations, and if free and open communications can be attained between all who are committed to Christian freedom, then the prospects for Christian character that has muscle and drive are as bright as ever, if not brighter. Only where there is Christian character can there be Christian freedom.

The Renaissance of Non-Christian Religions: A Challenge to Christianity

By JAMES E. WOOD, JR.

Few will dispute the fact that we are living during a time of world revolution. This has been said so often of late as to appear banal. As Dr. Charles W. Ranson, General Secretary of the International Missionary Council, has said, "We live in a world where emergency has ceased to be emergency and has become chronic distress."¹ Although we may not need to be reminded that we are living through a great revolution, "the more closely we look at it," Toynbee has said, "the greater it proves to be."² No other word than *revolution* so aptly describes the phenomenal changes that are taking place throughout Africa and Asia, where approximately two-thirds of the world's population live. Unfortunately, to recognize the revolutionary aspect of today's world does not necessarily mean that one understands the nature of the radical and far-reaching changes that are taking place. Joseph M. Kitagawa of the University of Chicago wrote:

One of the most urgent tasks for Christians, both in the West and the East, is to attempt to understand the nature of the Asian revolution, both historically and in its contemporary setting, and to try to develop some kind of Christian perspective in this nebulous but important situation.³

Actually this revolution is one of revolt and resurgence—revolt against colonialism and Western superiority and resurgence of indigenous cultures and religions. To listen to many political leaders and students of world affairs today one might conclude that the revolution is almost entirely economic and technological. Of this the Communists are convinced. What is not widely recognized, except perhaps by students of comparative religion and Christian missionaries, is that we are concurrently experiencing a revival of world religions.

1. Charles W. Ranson, "Challenge and Response," *Missionary Research Library Occasional Bulletin*, VII (January 20, 1956), 1.

2. *Time*, July 25, 1954.

3. Joseph M. Kitagawa, "Christianity, Communism and the Asian Revolution," *Missionary Research Library Occasional Bulletin*, VI (March 28, 1955), 1.

The Importance of Religion in Today's World

Our world is deeply religious. Religion claims virtually the total population of the world. In no part of the world does religion play so prominent a part in individual, community, and national affairs as in Asia. Because of the non-exclusive character of many of the Oriental religions whereby one may be affiliated with several religions simultaneously, some Asian countries report from time to time more adherents to established religions than there are people in the entire country! This of course stems from the idea that all religions have value and contain some truth. If this is true, how much better it is for the individual to be affiliated with two or three different religions than to have only one religious affiliation. Christianity runs counter to other religions at this point and particularly to Hinduism.

The fact that all eleven of the world's major religions originated in Asia, and save for Judaism and Christianity are largely to be found there, is not without profound significance. In the thinking of Orientals, religion and culture are not separated. The Asian thinks, feels, and responds within the milieu of his cultural and religious community. Consequently, any cultural renaissance inevitably must result in a renaissance of indigenous religions as well. This pattern of resurgence in Asia has been described rather well in a book titled, *Christianity and the Asian Revolution*. Paul David Devanandan, a Christian leader of India who was one of the contributors, described the pattern of resurgence as follows:

This is an age of religious revival. The ancient peoples of Asia are passing through revolutionary social changes; they have made rapid advances as independent nations. They turn to their ancestral religions with new hope. They realize that a good deal of their national culture is closely related to their religious heritage, and a cultural reintegration necessarily involves a religious reconstruction.⁴

This may be difficult for the Occidental in a largely secular society to comprehend, but the fact can hardly be over-emphasized if the present revolution is to be understood.

Religion does not exist in a vacuum, but in an arena

4. Rajah B. Manikam, ed., *Christianity and the Asian Revolution* (New York: Friendship Press, 1954), p. 113.

which is world wide. The series of six feature articles on "The World's Great Religions" in *Life* is profoundly significant, revealing the place of and popular demand for religion in today's world. Religion is an integral part of the warp and woof of the fabric of human life. "In today's world," wrote one Asian recently, "religion cannot exist apart from the power struggle of the contemporary world."⁵ Christianity also cannot exist unrelated to or apart from international affairs. Nor can the resurgent non-Christian faiths, which "are powerful factors in conditioning the national and international outlook of modern man in Asia."⁶ A good illustration of the relationship of religion and international affairs appeared in an article written by a Japanese Christian educator:

In an English-speaking contest sponsored by a Christian high school a few months ago, the student who won first prize concluded his speech by saying: "If America does not quit testing hydrogen and atomic bombs, we shall no more listen to the words of American missionaries."⁷

The educator concluded the incident by saying, "Those words typify the anti-American feeling among young Japanese."⁸

Three primary attitudes may be taken toward religion and international affairs. One is simply to ignore the place of religion in world affairs. This view is commonly held by the West in its relations to the East. It just never occurs to many Americans that not all people think like Rotarians do. We feel that what is good for America and American Christianity is good for all other people also. Persons trained for government foreign service and business overseas go out equipped with an understanding of political history, international relations, and world economic problems without any understanding of world religions. Missionaries also continue to go in large numbers throughout Asia and Africa without any real knowledge or understanding of non-Christian religions, except for knowing their names which usually have for them only a vague meaning. Perhaps a

5. Kitagawa, *op. cit.*, p. 5.

6. Manikam, *loc. cit.*

7. Takaaki Aikawa, "Thoughts on the New Asia," *The Christian Century*, LXXII (October 12, 1955), 1172.

8. *Ibid.*

sense of racial and cultural superiority, along with a high regard for the practical, has blinded us to the significance of the religious beliefs and practices of people in other parts of the world.

Another view minimizes the problem of religion in international affairs by simply affirming that religions are basically the same and therefore constitute no real obstacle in human relations. The *Rig Veda* expresses it succinctly: "Truth is One; sages call it by various names." This attitude is prevalent throughout the Orient where the similarities of religions are continually being exaggerated. Dr. Devanandan has described this trend as follows:

All of the ancient religions of Asia are coming to be regarded as world religions, in the sense that they have a universal message that essentially all religions are the same. Asian leaders seek to win the assent of all thinking people to this point of view because they see it in the one possible basis for international solidarity.⁹

Such a view, however, ignores the facts of religious history. Religion, like race, nationality and social class, divides people as well as unites them. In the Middle East today Egyptian and Israelis fight each other primarily because of deep religious cleavages, although to be sure political and economic factors are also present. In 1947 Hindus and Moslems engaged in bitter and bloody skirmishes and migrations were inaugurated in order to divide Hindu India from Moslem India (Pakistan). To be sure there are similarities in all religions, but there are also fundamental differences which are even more significant for an understanding of world religions than the similarities. This view also is irreconcilable with an exclusive religion such as Christianity which makes claim to a unique and final revelation in Jesus Christ.

Finally, there is the view which recognizes the significance of religion in world affairs from a realistic point of view. Political and economic problems of Africa and Asia, it is acknowledged, are basically religious and spiritual. Differences of religions are not dismissed lightly; rather they

9. Manikam, *op. cit.*, p. 115.

are regarded as basic for intelligent understanding.¹⁰ The place of religion in international affairs has received special emphasis in a timely article written by Professor Edward J. Jurji of Princeton University. Disclaiming any originality, he accepts the idea that the problem of peace will ultimately be resolved, if ever realized, "entirely or in part upon the things of the spirit." Then he makes the following observation:

... the fact that in the international sphere we have already moved into a new orbit—for which coexistence is apparently the correct keyword—imposes upon those who take the field of Comparative Religion seriously a grave responsibility to initiate the kind of creative intellectual leadership that might be commensurate with the challenging opportunity that comes with the coexistence not only of nations but of religions as well.¹¹

The greatest challenge to the present day student of philosophy and religion is "the attainment of an empathy into the thought world of the East or the West, whichever is not his own."¹²

The Resurgence of Non-Christian Religions

World religions, once considered moribund, are experiencing genuine and extensive revival, both within and without. In recent years, the ancient religions of Hinduism, Buddhism, and Islam, with the largest number of adherents of any religion in the world outside of Christianity, "have become very real forces in the life and thought of Asian peoples."¹³ In addition this resurgence of religion has expressed itself in the birth of many new religious sects which have appeared in increasing numbers during the past ten years. This religious resurgence is one of the dynamic facts of our time, and the characterizations and appraisals given of African and Asian religions even twenty-five to fifty years ago no longer seem to apply.

10. See, for example, Philip H. Ashby's *"The Conflict of Religions"* (New York: Charles Scribner's Sons, 1955), a study of the major religions of the world in which the author delineates the conflict both within and between the four leading religions of the world—Christianity, Islam, Hinduism, and Buddhism.

11. Edward J. Jurji, "The Great Religions and International Affairs," *Theology Today*, XII (July, 1955), p. 168.

12. Ashby, *op. cit.*, p. 42.

13. Manikam, *op. cit.*, p. 113.

Hinduism, the religion of India, the most ancient and all-inclusive of all religious systems in the world, is experiencing greater vitality and revival today than it has at any time in modern history. With the impact of Western education and Christian missions in the nineteenth century, the intricate and amorphous edifice of Hinduism seemed destined to crumble. Christian missionaries crusaded against the gross practices of the caste system, enforced widowhood, suttee (a widow's suicide on the funeral pyre of her husband), infanticide, child marriage, and "untouchability." Great mass conversions occurred, especially from among the lower castes and the outcastes. Hinduism, admittedly dormant and in decay at this time, was aroused. Indian leaders and scholars who saw the collapse of their patrimony of faith and culture countered with reform movements, which were intended to liberalize and synthesize Hinduism so as to make it acceptable to the educated and enlightened in a modern world of rationalism and religious competition. By so doing, to quote Swami Ranganathananda, a contemporary Hindu leader, Hinduism "stemmed the tide of conversion to a denationalizing Christianity on the one hand and a cheap atheism on the other."¹⁴

From the days of Ram Mohan Roy (1772-1833) down to Mahatma Gandhi (1860-1948) reform movements in India have sought to reinterpret the Hindu *way* of life (for reformers insist that they are interpreting Hinduism in the context of its original meaning) and not to revise the creedal core of Hinduism itself.¹⁵ The two leading reform movements have been the Brahmo Samaj, which placed great emphasis upon a program of social reform, and the Arya Samaj, which identified itself with religious nationalism. Subsequently these movements have been largely absorbed in the Gandhian movement.¹⁶ The neo-Vedanta Movement was begun by Ramakrishna Paramahansa (1836-1886), from whom the

14. Swami Ranganathananda, *Religion in India Today* (New Haven: Promoting Enduring Peace, Inc., n.d.), p. 7.

15. Paul David Devanandan, "The Renaissance of Hinduism," *Theology Today*, XII (July, 1955), p. 190.

16. *Ibid.*

world-wide Ramakrishna Mission gets its name. The movement was organized, however, by Swami Vivekananda (1863-1902) who brought his message to the United States and the world through his impressive appearances before the Chicago Parliament of Religions in 1896. More recently the movement has been under the guidance and influence of Sarvepalli Radhakrishnan. This Oxford-trained former Indian Ambassador to Russia is now serving as Vice-President of India. Not since the thirteenth century, says David G. Moses, have we had anyone equal to this great Indian philosopher "in depth of insight, profundity of scholarship, and ease of illuminating exposition."¹⁷ "It is he, more than any other Hindu thinker," says Devanandan, "who has worked out a modern apologia for Hinduism."¹⁸ Radhakrishnan has taken the basic conceptions of Hinduism—*maya* (illusion), *karma* (doctrine of transmigration), and renunciation—and interpreted them "to meet the challenges of the new day in India, challenges which have come from modern science, from schools of Western thought, from other religions, and from the seething life in India itself."¹⁹

Since Indian independence, August 15, 1947, Hinduism has been in a period of resurgence. Radhakrishnan said:

After a long winter of some centuries, we are today in one of the creative periods of Hinduism. We are beginning to look upon our ancient faith with fresh eyes. Leaders of Hindu thought and practice are convinced that the times require, not a surrender of the basic principles of Hinduism, but a restatement of them with reference to the end of a more complex and mobile social order.²⁰

Far from capitulating, Hinduism has developed an apologetic. The superiority of the Christian faith and the right of Christian missions to convert India both have been chal-

17. David G. Moses, "Hinduism," *Religion in Life*, XXV (Autumn, 1956), p. 500.

18. Manikam, *op. cit.*, p. 131.

19. Moses, *op. cit.*, p. 505.

20. Rajaiah D. Paul, *The Cross Over India* (London: SCM Press, Ltd., 1952), p. 117.

lenged.²¹ Dr. Devanandan has reported that Hindu religious leaders have felt called upon to show that:

... (a) Christianity's "intolerant" claim to be wholly true was unfounded; (b) Christianity has nothing to offer which Hindus themselves did not possess; and (c) Christianity would in fact do well to learn from Hinduism what essential religion was and what it involved.²²

Here is a revolutionary idea unknown in the Hinduism of the nineteenth century. Thus Hinduism is no longer on the defensive, but is developing a sense of mission. A prominent Indian Christian says that Hinduism

... claims today not only a place of equality with other views of life but a place of pre-eminence among the religions of the world. There is an exhilarating feeling among the growing number of people that India has entered a new era of mission to the world and that it is her duty to proclaim to the world her message of truth and *ahimsa* (non-violence).²³

This sense of mission permeates Hinduism today. The Vedanta Society of the U.S.A., founded by Swami Vivekananda in New York in 1897, has shown signs of renewed activity in recent years through its publications. The Ramakrishna Mission, which has centers in most of the large cities of the world including twelve U. S. cities, is engaged in an extensive program of philanthropy and education concerning the basic beliefs of Hinduism. "The Hindus feel that they

21. Cf. P. Oommen Philip, "Missions Under Fire in India," *The Christian Century*, LXXIII (August 15, 1956), pp. 944-945. The right of Christian missions in India was seriously challenged by The Christian Missionary Activities Enquiry Committee appointed in 1954 by the Government of the State of Madhya Pradesh, India. Their 165 page report, published in 1956 after two years of investigation, particularly condemned all missionary activity whether direct or indirect which aimed at conversion and boldly declared that conversion from Hinduism to Christianity "muddles the convert's sense of unity and solidarity with his society, [and that] there is danger of his loyalty to his country and state being undermined." Christians, they said, are "systematically and deliberately" carrying on 'a vile propaganda against the religion of the majority community [i.e., Hinduism]." For a copy of the "Conclusions (Findings)" and "Summary of Recommendations" as published in India, see "Missions Under Fire: The Madhya Pradesh Inquiry," *Missionary Research Library Occasional Bulletin*, VII (October 23, 1956), 1-4.

22. Devanandan, *op. cit.*, p. 192.

23. Dorothy McConnell, ed., *Pattern of Things to Come* (New York: Friendship Press, 1955), pp. 23-24.

have a message to win the minds and hearts of modern man and they are no longer bashful in telling the world about it."²⁴ In India Hinduism seems to have a stronger hold upon the common people than it has had in centuries. *Time* magazine recently reported that the tiny trickle of converts from Christianity back to Hinduism is increasing.²⁵ Hindu leaders claimed more than 10,000 reconversions last year alone. Christian leaders in India are less sure of the demise of Hinduism and "are afraid that in India Christianity may be swallowed in the all-embracing arms of the 'mother of all religions' to become just another sect within the family of sects."²⁶ After a year in India, Philip Ashby of Princeton University reported that, "The Hindus [are] . . . confident that Hinduism in the end will conquer Christianity."²⁷ Be that as it may, the current renaissance of Hinduism is a force in today's world which cannot be ignored, and one that has profound implications for the Christian world mission.

Whereas Hinduism is experiencing a renaissance, Buddhism is experiencing revival, both within Asia and in its missionary outreach. One of the three missionary religions in the world, Buddhism was the first religion to become international and to have a voluntary membership. Today with an estimated 500,000,000 followers, it is the largest of all non-Christian religions. Founded by Siddhartha Guatama in India in the sixth century B.C., in a little more than a thousand years it had spread throughout Asia. Its missionary outreach was halted by the great Moslem advances. At present Buddhism is the state religion of Burma, Thailand, Tibet, Cambodia, and Laos; it is the dominant religion of Ceylon and Viet Nam; and it is a major religion in China, Japan, and Korea. Smaller numbers of Buddhists, however, are to be found around the world, for next to Christianity, Buddhism is geographically the most widely spread religion in the world. Early in its history a rift occurred which resulted in two major branches of the religion—Hinayana or Southern Buddhism and Mahayana or Northern Buddhism. Today Hinayana Buddhism, the more orthodox and con-

24. *Life*, February 7, 1955, p. 80.

25. *Time*, July 30, 1956, pp. 36-38.

26. *Life*, loc. cit.

27. Philip H. Ashby, "Christianity in the New India," *The Christian Century*, LXXI (July 28, 1954), p. 899.

servative branch (closer to original Buddhism), is found principally among the countries of Burma, Ceylon, Thailand, Laos and Cambodia; and Mahayana Buddhism, the more liberal and syncretistic branch, prevails in China, Japan, Tibet, Mongolia, Korea, Viet Nam and Nepal.

Today Buddhism is "on the march."²⁸ The resurgence of Buddhism has been marked by a trend toward a world fellowship of Buddhists, an organized missionary movement, and a religious revival in the predominantly Buddhist countries. Unquestionably the strongest single religious force in Asia, Buddhism is increasingly becoming consciously missionary, a religion destined to bring enlightenment and peace throughout the world.

In 1950 a World Fellowship of Buddhists was organized. The first Congress was held in Ceylon. Two years later in Tokyo, a second Congress met and "pledged itself 'in the hallowed presence of the Buddha, to unite the Buddhist forces of the world . . . in order to further the cause of permanent peace'."²⁹ Representatives of both Hinayana and Mahayana Buddhism participated in these meetings and indications are that the two branches are coming closer together. There is less antagonism between them. Each is being thought of as complementary to the other. In May, 1956, an official World Buddhist Council, the Sixth Council since the death of Gautama, was brought to a close on the occasion of the 2,500th anniversary of the death of the founder. In session since May of 1954, the Council met in a "cave" accommodating 15,000 just outside Rangoon. Representatives attended from all over the world. In one session alone, 2,700 young men were initiated as Buddhist monks.³⁰ This significant world conference had two primary objectives: to compare texts and prepare an authorized collection of the Tripitaka (Buddhist scriptures), and to promote world peace through Buddhism.

In regard to world peace, Buddhists are anxious to point out that the world wars have been between the Christian nations. Premier U. Nu of Burma has built a World Peace Pagoda at Rangoon. A second World Peace Pagoda, fourteen

28. Cf. Manikam, *op. cit.*, Chapter III, "Buddhism on the March," pp. 138-150.

29. *Ibid.*, p. 140.

30. *Life*, June 11, 1956, p. 28.

stories high, has been constructed in Hiroshima. While Rajah B. Manikam was East Asia Secretary of the World Council of Churches, he was asked by a leading Burmese statesman, "What is the meaning of your Evanston theme 'Christ the Hope of the World?' It is in Buddhism, and only in Buddhism that there lies any hope for the world's peace."³¹ Thus Buddhism is today appealing to many throughout the world as the world faith by its persistent emphasis on world peace.

Although historically a missionary religion, Buddhism has in recent years become more consciously missionary. This modern missionary movement, the Rev. G. B. Jackson of Ceylon has said, "is one of the most powerful of the many dynamic factors in the Asian revolution."³² For example, in India, from which Buddhism was expelled about A.D. 1000, Buddhism is now showing signs of revival. Mr. Nehru has turned over to the Buddhist Society, on behalf of the Indian Government, the care of Buddhagaya (the place where Gautama received his enlightenment) and has invoked Buddha's peace principles to support his own neutralism. Recently he was reported as saying, "The voice of Buddha still resounds in our ears and puts us to shame."³³ There has been also a movement of members of the outcastes community into Buddhism, and the movement appears to be unhindered by the Indian Government. In Nagpur, India, nearly 200,000 Hindu "untouchables" became Buddhists in a mass service in protest against the Hindu caste system.

In all the Theravada nations there is evidence of revival. In Burma missionaries are now being sent to the hill tribes to win them to Buddhism. In Ceylon subscriptions are invited "for a missionary 'for the spread of the Gospel of Buddhism among the heathen of Europe.'"³⁴ "Missionaries and Singhalese Christians are openly worried concerning the number of Christians who have returned to Buddhism since independence. Everyone admits that there is a marked resurgence of Buddhism in the country."³⁵ The Governments

31. Manikam, *op. cit.*, p. 138.

32. *Ibid.*

33. *Life*, June 11, 1956, p. 30.

34. Manikam, *op. cit.*, p. 141.

35. Ashby, "Christianity in the New India," *op. cit.*, p. 899. The author goes on further to point out that "in the minds of many, one cannot be a patriotic Singhalese if he is not also a Buddhist" (*ibid.*).

of Burma and Thailand, where Buddhism thrives as a state religion, are supporting the claims of Buddhism as a world faith. In Viet Nam, where ninety per cent of the population are already Buddhists, there has been a marked renaissance of Buddhism with the advance of sovereignty. Since 1945 Buddhist sects and branches in Japan have increased from 28 to 260. Many new religious sects are developing there out of Buddhism. Almost every Japanese is in some way affiliated with Buddhism.

Organizations such as the Young Men's Buddhist Association, the Buddhist Theosophical Society, and the Buddhist Sunday School movement are contributing much to the missionary outreach of Buddhism today. The London Buddhist Society, founded in 1924, maintains a library of several thousand books, publishes a quarterly journal and studies on Buddhism, and makes translations of the Buddhist scriptures available. The primary purpose of the Society has been to reach intellectuals of the West with the Buddhist religion. It is impossible to measure the extent of its influence other than to observe that the Society is growing. Arnold Toynbee indicated in 1956 in an interview that he was so attracted to Buddhism that were it not for the fact that he lives in the West he would probably be a Buddhist. There are now almost 100,000 Buddhists in the U.S.A., most of whom are members of the Shin Sect of Japanese Buddhism. This sect alone maintains 130 missionaries on the North American continent and has 34 temples located in cities across the United States. Recently a Buddhist monastery has been established in New York. More and more use is being made of English in the training of Buddhist priests and in their publications. Asian publications are appearing in English to introduce the Western reader to Buddhist doctrine. Buddhism thus has emerged, "not just as faith of a third of the world's population, but to challenge the Christian Church as a rival Saviour of a distracted world."³⁶

The renaissance of Islam, the youngest of the world religions, is well-known. Nationalism and newly acquired political independence of Moslem nations have brought new power and missionary outreach to the Moslem faith. Islam has been the most aggressively missionary faith in history.

36. Manikam, *op. cit.*, p. 138.

Beginning its missionary advance in A.D. 632, upon the death of Mohammed, Islam conquered the Middle East—Syria in 635, Iraq in 637, Palestine in 640, Egypt in 642, and by 650 the entire Persian Empire. These are the areas which had formerly witnessed the birth and spread of Christianity. Only the Battle of Tours in A.D. 732 turned the tide of advance and prevented Islam from conquering Europe. From Europe it spread East where further extensive conquests were made, particularly in South Asia. Never before or since has a movement spread so rapidly over such a large area, and significantly enough these conquests made during the ninth, tenth, and eleventh centuries, the golden age of Islam, remain Moslem to this day. Now Islam claims a total population of 427,996,558, with Moslem majorities in 32 nations, states, and territories.³⁷ This is considerably higher than non-Moslem sources which report approximately 350,000,000. In addition, the *Islamic Review* reports 50,000,000 in China and 28,500,000 in the U.S.S.R. Both of these figures are also far in excess of non-Moslem estimates.

The rise of Islam may be largely attributable to the growth of national sentiment. Most of the Moslem world has achieved political independence during the last ten to twenty-five years.

As a consequence there has been an increasing tendency to identify nationalism with Islam and national culture with Islamic culture; and this has led to more severe restrictions on foreign missions and to discrimination against non-Muslim minorities.³⁸

This development has expressed itself in the pan-Islam movement which seeks to promote a bond of unity among all Moslem countries. As John Gunther has pointed out, "The unifying factor in Arab nationalism is religion."³⁹ To gain Arab solidarity and a power bloc against the non-Moslem world, the League of Arab States was formed in 1945, composed of Egypt, Iraq, Trans-Jordan, Saudi Arabia, Syria, Lebanon, and Yemen. Since that time pan-Islam has received

37. *Islamic Review*, XLII, pp. 18-19.

38. J. N. D. Anderson, ed., *The World's Religions* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 95.

39. John Gunther, *Inside Africa* (New York: Harper and Brothers, 1955), p. 65.

additional support from Pakistan and, to a lesser extent, Indonesia. Significantly enough these two nations, which are the largest Moslem states in the world today, are located not in the Middle East, but in Southeast Asia—thus substantially extending the sphere of Moslem influence. There is no differentiation made between Church and State in Islam, for the goal is a Church State. Muhammed Natsir, former Prime Minister of Indonesia, has clearly stated this view in these words:

The truth is that Islam has no priests. . . . Still more important is the fact, which is self-evident in the absence of priesthood, that there exists in Islam no "church" in the sense of a corporate body having a separate existence within the State. Therefore, Islam cannot conceive of a separation of religion and community, or society or nation or State.⁴⁰

40. Manikam, *op. cit.*, p. 153.

The most notable evidence of Moslem resurgence has been the organization of a missionary movement, which is an accomplishment of modern Islam. Missionary sects, such as the Ahmadiyah, are now propagating the faith in Europe, Africa, Asia, and America. Moslem schools, universities, and theological seminaries are now training young people to go out as missionary teachers, doctors, and social workers—a missionary technique developed by Christianity. The greatest area of advance is Africa, particularly West Africa, where "Islam has come now to be regarded as the religion of the blacks as opposed to Christianity, the religion of the whites."⁴¹ Until a generation or so ago Islam was limited largely to the area north of the Sahara, and Christian missions sought to check any Moslem advance by strengthening work in the central and southern parts of the continent. "Today," says James H. Robinson, "the dam is broken; Islam is on the march again, and in some areas is growing more rapidly than Christianity."⁴² For example, there are now approximately 10,000,000 Moslems in Nigeria. A social system as well as a religion, Islam "gives to the believer a conviction of equality with all other believers."⁴³ Often called

41. *Life*, May 9, 1955, p. 91.

42. James H. Robinson, "Forces Changing Africa," *The Christian Century*, XXIII (January 18, 1956), p. 79.

43. Alan H. Brodrick, *North Africa* (New York: Oxford University Press, 1943), p. 18.

the most democratic of the great religions of the world, Islam is making a special appeal to the African today by fanning the fires of nationalism, not practicing racial discrimination and segregation, and accepting many African tribal customs of marriage and community life. Colonel Nasser has called upon the Moslem world to raise a fund of \$50,000,000 to convert the 120,000,000 animists of Africa to Islam.⁴⁴

There are 80,000 Moslems and twelve mosques in the United States. Although most of the Moslems in this country are immigrants from Islamic lands, according to the *Islamic Review* most of the converts have been from among the Negroes: 3,000 in New York City; 2,000 in Detroit; 2,000 in Chicago; and 1,000 in Philadelphia. The year 1954 marked the organization of the Federation of Islamic Associations in the United States and Canada. A magnificent Islamic Center has recently been completed in Washington, D. C. at a cost of \$1,250,000.

Today, Islam is not reticent to commend itself to the world as the world faith from which have come the greatest blessings of mankind. It consistently makes the extravagant claims of being responsible for monotheism, individual worth of men, individual civil and religious liberty, political democracy, social security, international peace organizations, rights of women, and scientific advances.⁴⁵

Space does not permit a discussion of the many new religious sects which have evolved in the last twenty-five years. Most of them have been attempts to syncretize appealing elements from different religious or reform movements which often have a way of becoming new sects when rejected by the religion out of which they come. In Japan, for example, more than 600 sects have come into being since 1945, and about 100 of them are national in scope.⁴⁶ Some already have more followers than Protestant and Roman Catholic churches combined. In many instances these new sects have freely appropriated Christian elements of faith

44. Moslems comprise almost one-third of the total population of the continent today—60,359,000 out of 198,000,000.

45. See, for example, M. Hoballah, "Mohammed the Prophet," *The Islamic Center* (Washington, D. C.: n.d.), pp. 14-16.

46. Of. Charles S. Braden, "Religion in Post-War Japan," *Journal of Bible and Religion*, XXI (July, 1953), pp. 150-151; *Japan Christian Year Book*, 1953.

and practice. Although willing to admit their indebtedness to Christianity, they are unequivocal in affirming their superiority.

The Response Required of Christian Missions

This is an age of challenge. The superiority of Christianity is being seriously questioned.

For the first time since the Constantine victory in A.D. 312 and its consequences, the Christian Church is heading towards a real and spiritual encounter with the great non-Christian religions . . . the fast growing interdependence of the whole world forces the existence and vitality of these religions upon us, and makes them a challenge to the Church to manifest in new terms its spiritual and intellectual integrity and value.⁴⁷

While Hinduism is proclaiming the essential unity of all religions, Buddhism is telling the world how to find peace, spiritual contentment, and self-realization, and Islam is assuming the role of the truly universal religion, for all people regardless of race or nationality, from which the real achievements of modern history have come. Of these three Edmund D. Soper feels that

Hinduism in the more recent, that of the Vedanta philosophy as taught by the Ramakrishna Mission, is the most subtle and powerful and therefore the most dangerous opponent of Christianity in the world today.⁴⁸

Philip Ashby reported that during his stay in India a respected and eminent Indian Christian, high in the councils of world Christianity, said that "he is convinced the Hindu . . . argument that all religions are equally valid may well sweep the world in the next twenty-five years. He found this thesis congenial to the contemporary European and American mind."⁴⁹ The exclusiveness and claims of uniqueness have made Christianity appear as the "epitome of the religious exclusiveness and bigotry which must disappear in the modern world."⁵⁰

47. Hendrik Kraemer, *Religion and the Christian Faith* (Philadelphia: The Westminster Press, 1956), p. 20.

48. Soper, *op. cit.*, p. 13.

49. Ashby, "Christianity in the New India," *op. cit.*, p. 899.

50. *Ibid.*

Such charges reveal a gross misunderstanding of the Christian faith. There is a profound difference between bigotry and claims of uniqueness. Religious narrowness and bigotry were bitterly opposed by Jesus and they contributed directly to his crucifixion. The claim of uniqueness is inherent in the gospel of Christ, and is not merely a matter of strategy or apologetics. The core of the gospel is to be found in the words, "Jesus is Lord!" This declaration of faith is far more than an affirmation of superiority.

The Christian believes that God indeed "was in Christ reconciling the world to himself" (2 Cor. 5:19). The Incarnation is pivotal in Christian theology, for the Christian believes that God has in one unique and final act emptied himself in the Carpenter of Nazareth, who was truly the Son of God. God has thus entered history in this totally unparalleled manner and fully revealed himself in the person of Jesus Christ. This act is, as Kraemer expresses it, *sui generis*. The Christian acknowledges that other religions may contain profound truth, but Christianity is a religion not of ideas, but of a person, Jesus Christ; and to him the Christian gives complete allegiance. Anything less than this is a deviation from original and historic Christianity. "There is no other name" because there has never been nor will there ever be another Christ. He is the supreme and final revelation for all time, and all truth and religions must be measured by him. He is the ultimate authority not only for our faith, but for all other faiths as well. Man cannot serve two masters, and the Christian faith as it remains true to itself must continue to remain exclusively centered in the person of Christ. Therefore, our mission is to seek to introduce all men everywhere to him who said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The right of Christian missions is also being challenged. Two attitudes have contributed toward this. One is that Christian missions is an arm of "cultural imperialism" promoted by the West to support her political imperialism and colonialism among the oppressed peoples of Africa and Asia. One Asian recently described missions as being "under fire." After a two-year study a government-appointed committee in India made the following appraisal of Christian missions:

Evangelization in India appears to be a part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives. The objective is apparently to create Christian minority pockets with a view of disrupting the solidarity of the non-Christian societies⁵¹

In the second place, political recognition and co-existence have resulted in the demand for recognition of ethnic religions on an equality with Christianity. This feeling has been aided by the fact that the renaissance of these ethnic religions has been closely allied with nationalism and, at times, a contempt for the West. Some of these religions—Hinduism, Buddhism, and Islam, for example—are even claiming positions of superiority over Christianity.

The renaissance of non-Christian religions in our day highlights the need for a realistic approach to Christian missions. The Gospel of Christ is not presented in a vacuum. Missionaries go around the world to share the good news of redemption with peoples who already are possessors of much religion. The history of Christian missions, as Latourette has repeatedly stated, has not altogether been a record of advance; there have been recessions as well. The great Islamic advance which turned a nominally Christian area into a Moslem area is a lesson never to be forgotten. Surely the task of Christian missions was never more complex than it is today. Missionaries and ministers need a deeper understanding of Christianity as a world faith in its encounter with non-Christian religions which are seeking world conquest. Full recognition of non-Christian faiths must be made in carrying out the Christian world mission. To fail to do so is only to invite disaster. "This means," says F. S. C. Northrop, "that comparative religion must become the key factor in religious teaching and religion statesmanship."⁵²

Christian missions may learn much from this revolutionary age of which it is an inextricable part. Surely this revolution and religious resurgence have a place in God's purpose in history. First of all, we stand under the judg-

51. Philip, *op. cit.*, p. 944.

52. F. S. C. Northrop, "Comparative Religion in Today's World," *The Christian Century*, LXII (September 14, 1955), p. 1950.

ment of God. Christian missions have from time to time been guilty of imperialism, paternalism, and an assumed superiority. We must acknowledge the sins that do so easily beset us and prevent us from being true ambassadors of the Christ and "partners in obedience." Not everything our critics say against us is false. Next, we ought to recognize that Christian missions are partially responsible for the renaissance that is taking place. Through schools, hospitals, social centers, and the gospel of salvation people are brought to realize that change and a more abundant life are possible. Missionaries themselves have encouraged the "revolution in missions" by advocating indigeneity. In the third place, a time of revolution is a time of change and Christians are not to decry revolution as such. Ours is a revolutionary faith which does not favor the *status quo* but change—the transformed life in a transformed world. Christian missions do need, however, to demonstrate even more that Christianity stands opposed to imperialism and oppression, in whatever form they may take, and that it remains on the side of liberty and justice as well as truth and righteousness. In the fourth place, Christian missions need to redefine the Christian objective in missions in terms of the present age. The Christian world mission has entered a new era in which the strategy of the nineteenth century no longer seem to apply. The nascent religions require that Christianity have a mission, a *raison d'être*. Ours is a faith to proclaim and not simply a culture or a way of life to be shared. This calls for deep humility, for the Christian missionary from the West cannot go to the Orient today with any feeling of cultural, national, or personal superiority. Indeed the missionary may be regarded as inferior by many whose cultures and traditions seem to be far richer than his own. The missionary is "not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Finally, there is need for a sense of urgency. The need for Christian missions is perhaps greater now than at any other time in modern history. Hendrik Kraemer underlines this by saying:

Up till now the other [than Islam] great non-Christian religions and the Christian Church, have, so to say, only met in passing. Notwithstanding brilliant individual efforts, a real meeting in open-

ness and fairness has never yet taken place. The great meeting of the Christian Church as a whole with the great religions . . . is still awaiting us.⁵³

The sense of crisis so characteristic of contemporary theology needs also to permeate Christian missions. Christianity is being challenged throughout the world even as Christian missions have been challenged; but as J. C. Hoekendijk has said, "In the face of the overwhelming great tasks still ahead of us, the real encounter of the Gospel with the great world religions has as yet scarcely begun."⁵⁴

53. Kraemer, *op. cit.*, p. 20.

54. Quoted by Soper, *op. cit.*, p. 11.

Reexamining Our Concept of Freedom

By EDWARD HUGHES PRUDEN

Prominent representatives of the communion to which we belong gathered in Amsterdam, Holland, in May, 1958, to observe the 350th anniversary of the organization of the first Baptist church of modern times. Since one of the basic affirmations of that little congregation was liberty of conscience, and since our major Baptist contribution to the religious life of the world has been related to religious freedom, this anniversary occasion has naturally stimulated in many of us a renewed interest in the concept of freedom; and a desire to reexamine some of our presuppositions concerning it.

If our occupation with the concept of freedom should seem to be inordinately pronounced, let us remind ourselves that the prominence to the subject in Holy Scripture indicates something regarding its spiritual significance. One is reminded of the lengthy and dramatic account of Israel's struggle to escape from the bondage of the Egyptians; the repeated efforts on the part of the Hebrew prophets to release the Children of Israel from the bondage of inadequate and inaccurate interpretations of religion and man's response to the voice of God; the frequent references of Jesus to the spiritual bondage which he encountered on every hand among the people of his own day; and the moving passages in the Epistles of Paul having to do with liberation from a former ecclesiastical system dominated by obedience to law, and his description of the perfect liberty which is the inheritance of the sons of God.

Subsequent history has also borne graphic testimony to man's continuing search for freedom, and the valiant means by which he has sought to acquire it. One could mention the circumstances which produced the Magna Carta; the liberalizing forces set loose during the days of the Protestant Reformation; the determination to be free which characterized the leaders of the American Revolution; the waging of two world wars in which men sought to turn back the tides of despotism and totalitarianism; and the Anglo-American declaration regarding the four basic freedoms to which all men are entitled and for which all men constantly struggle.

In a chapter entitled, "Freedom and Ultimate Concern", which Paul Tillich contributed to the book *Religion in America*, edited by John Cogley, Tillich recognizes that certain expressions of religion endanger a free society just as surely as other expressions of religion strengthen a free society. Then he asks the question, "Are there special religions which have more kinship to a free society than others?" And this is his answer: "Here I would answer on the basis of my limited knowledge of non-Western religions with an ambiguous year. Why? Because the free society presupposes affirmations which are based on the Old Testament and the traditions derived from the Old Testament, especially the Christian tradition. The basis for a free society is the affirmation of the personality of every individual as infinitely valuable in the sight of God. I don't believe a free society can be derived from any religion unless the religion has been profoundly influenced by the Jewish tradition."

While we would unhesitatingly agree with Tillich that the major foundation of our devotion to freedom is a religious foundation, we would nevertheless be compelled to acknowledge that certain secular influences have also made a genuine contribution to the principle of freedom. As Dr. John W. Shepard, Jr., has pointed out in an article to be found in the November, 1959, issue of *Church and State*, "The high estimate which [Greek philosophy] placed on human creativeness, and the emphasis on the ability of the human mind to reach perfection, also led in the direction of the modern idea of freedom".

Later on in the same article, Dr. Shepard pays glowing tribute to the part which the Protestant Reformation played in creating an atmosphere which made freedom in America possible, but he feels that of even more direct influence in shaping the American tradition of freedom was

the liberal Enlightenment, the force of which began to be felt in the latter part of the 17th century. This movement was the child of the classical revival in southern Europe known historically as the Renaissance. The basic philosophical difference between the Reformation and the Enlightenment was that, whereas the former taught men to rely on faith, revelation, and authority, and especially on the authority of the Bible as the authentic revelation of

the will of God, the latter proclaimed the accessibility of truth to the faculty of the human reason. This difference had an important bearing on the question of human freedom. The Reformation insisted that freedom was dependent on God, and as such only truly accessible to the Christian. The Enlightenment made freedom an inherent right of human nature.

The founders of our Republic appeared to recognize both the Reformation and the Renaissance interpretations of freedom, and while acknowledging God to be the true source of all freedom, nevertheless insisted that freedom was the rightful possession of all men.

Our late Secretary of State, Mr. John Foster Dulles, speaking before the General Assembly of the National Council of Churches several years ago, said: "The dominant American theme, both domestically and internationally, has been human freedom. Our nation was born as a revolt against despotism, and that freedom concept caught the imagination of the world. It was called the Great American Experiment." And just a little further or in the same address he declared that, "Today, freedom is threatened as never before." It behooves all of us, therefore, to recognize the dangers besetting human liberties today; to redefine our concept of freedom; and to intensify our efforts to strengthen the foundations of freedom in our own country while providing every possible encouragement to the struggles for freedom in other lands around the world.

Let us consider first of all the misinterpretations of freedom which we must avoid at all cost. The first of these is the glorification of man, and a tendency to ignore the limitations within which his freedom operates. Dr. Elton Trueblood has written: "Millions, when they assert their faith in freedom, mean to say that they believe it is the natural right of every man to do exactly as he pleases under all circumstances. The popular position in the West is the opinion that freedom, in the sense of the elimination of all inhibitions on personal action is a natural right and ought not to be denied to anyone." From this shallow interpretation of human liberty we would recoil in horror and strenuous disapproval.

We fully recognize that the warning of Paul to the Church

at Galatia is still needed by us today. "For you were called to freedom," he said, "only do not use your freedom as an opportunity for the flesh, but through love be servants of one another." This is not only a recognition of the misuse to which sinful man may put his freedom, but is a reminder that within the framework of a free society we are confronted by the obligation to serve one another in true Christian humility.

The second misinterpretation of freedom which we must scrupulously avoid is the tendency to glorify freedom as an end in itself, and which could be interpreted as an invitation to anarchy. Dr. Reinhold Niebuhr has said that, "Man is most free in the discovery that he is not free." Confronted by any suggestion that man is ever absolutely free, we would reaffirm our belief in the sovereignty of God. Kierkegaard has made it plain that the individual is indeed free to determine what his response to God shall be, but he cannot determine, by his own choice, what God's offer is. Some one has suggested that our struggle against the totalitarian concept of government would be more enlightened and more Christian if we recognized that an extreme emphasis upon individualism represents just as great a departure in one direction from the Christian ideal as totalitarianism does in the other. The restraints laid upon individuals in the formation of our national government recognize the natural tendency of men to misuse the liberties to which they have fallen heir. In his farewell address, George Washington supported his belief in constitutional restraints by referring to "that love of power, and proneness to abuse it, which predominates in the human heart." To quote Dr. Trueblood again, "The most trustworthy judgment is always the judgment of those who have submitted themselves, not only to discipline, but to the appropriate and relevant discipline. Until this is understood and accepted, the desire for freedom, far from being a boon to mankind, is always a source of confusion and ultimately of despair." We regard with pronounced disapproval any concept of freedom which might appear to be an invitation to anarchy.

The third misinterpretation of freedom to be avoided is the temptation to assume that freedom is an encouragement to isolation or irresponsibility. Archbishop William

Temple once declared: "Membership of family and nation is not an accidental appendage of my individuality but a constitutive element in it . . . membership such as carries with it a share in a common weal and woe is an essential element in our nature." It has been pointed out that when Socrates had been condemned to die, one of his friends encouraged him to attempt to escape. After reviewing his relationship to the state, and the many years he had enjoyed the benefits of its law and order, he decided that he was actually not free to renounce his relationship to the state. His very residence within its borders constituted for him a moral contract which no good man would dare violate. We like to feel that this attitude has become a part of our spiritual heritage. Our freedom must never be considered an invitation to isolation or irresponsibility.

When France collapsed during the early months of World War II some of its more discerning citizens saw in this tragic event the results of a freedom that was irresponsible. Freedom is always a temptation to declare one's independence, even of God, yet this is the very means by which the basis of freedom is destroyed. Only as men accept a responsible freedom, and relate themselves to God in obedience, is freedom guaranteed.

What has been said thus far would indicate that we entertain no illusions as to some of the results of man's freedom. Since men are free to do so, some will oppose the right and uphold the wrong; but it is through trial and error, success and failure, and the other phases of human experience that we learn what is true and good and eternal. Perhaps we would become too complacent and suffer moral and intellectual decadence if we are not being constantly prodded and challenged by those who do not share our opinions nor appreciate our efforts. We are reminded of that portion of Socrates' defense of himself before his fellow Athenians when he referred to himself as a gadfly, constantly annoying the state with his criticism and rebuke. The citizens of Athens probably thought they were protecting the interests of the state by condemning one of its critics but no more serious mistake could have been made. It is in the freedom of the critic to express his view that progress is assured and abuses ultimately corrected. Our belief in freedom then is not based upon any assurance that such freedom

will bring peace and quiet, but rather with the knowledge that freedom may lead to the encouragement of dissenting opinions and harsh criticisms, all of which, when offered intelligently and constructively, serve a useful purpose and contribute to the common good.

Consider in the second place our obligation to avoid any tendency to become so obsessed with political and religious freedom that we ignore man's bondage to attitudes of mind and spirit which rob life of its higher meaning. Many who are politically free are morally in chains; and many who have inherited the right to worship God according to the dictates of their own consciences choose not to worship him at all. It is perfectly proper that we should be concerned over the plight of those who suffer political and religious hardships under despotic forms of government, but it is utterly distressing to realize how nonchalant we are over man's slavery to pride, fear, intemperance, prejudice and a sense of guilt. These, too, are cruel taskmasters from which men need to be liberated. We do not present a very impressive picture when we concentrate on the external disabilities of others while refusing to recognize to what extent many of us are willing tools of the world, the flesh and the devil.

It is worthy of note that Jesus, who lived in an occupied country, and was constantly speaking to men and women who were restive under the authority of Rome, had very little to say about political bondage, but a great deal to say about the tyranny of sin. Much emphasis has been given to the words of Jesus concerning the fact that when one knows the truth, the truth will make him free, but such references usually overlook the words which were uttered just prior to this particular quotation and which are a vital part of it. "If you continue in my word," he said, "you are my disciples, and you will know the truth, and the truth will make you free" (RSV). The inference here is quite clear. General knowledge is not the thing about which Jesus is speaking. Rather is he speaking of a particular kind of spiritual discernment which comes through obedience to His Word, and the vital relationship which one enjoys with him as his disciple. This particular passage in the New Testament is followed by a further reference to the enslaving effects of

transgression. When those to whom he was speaking protested that they were descendants of Abraham and in bondage to no one, Jesus replied, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. . . . If the Son makes you free, you will be free indeed." It is quite evident that in the midst of our enthusiasm for political and ecclesiastical freedom, far more needs to be done by way of confronting men with the extent to which they are enslaved by unworthy concepts of life and distorted views of man's relationship to his fellow men.

Now consider thirdly the three-fold nature of the freedom we seek, and which we gladly champion. First of all, it is the freedom which has its source in God. As Thomas Jefferson once put it, "The God who gave us life gave us liberty at the same time." And Felix Morley, commenting upon this statement, has said that, "Governments can establish conditions, like those of freedom and slavery, which are favorable or unfavorable to the quality of liberty. They can also secure the blessings attendant on that quality, but while the state can do much to destroy liberty, as it can do much to destroy life, it is powerless to create either of these individual qualities, for they are the gift of divine—not human—authority."

The second characteristic of the freedom we seek to champion is a freedom which finds its purest expression in community. While we have had a great deal to say about man's right to differ, we need to say a great deal more about his right to cooperate. There is so much that he needs to be doing with his fellowman in establishing and maintaining worthy institutions, and in creating the moral climate in which such institutions flourish. Men must be constantly reminded that their freedom does not necessarily find its best expression in being different, and certainly not in being difficult. There is too much to be done in this tragic world of ours for one to exhaust one's energies in opposition to principles with which one is in disagreement. By the exercise of a small amount of effort, all of us can discover in our contacts with others vast areas of spiritual agreement and countless ways by which those areas of agreement may find practical expression in service rendered for the common good. We have our various denominations as a constant testi-

mony to our right to be different; we need to address ourselves increasingly in the years ahead to the more dramatic and substantial means by which our similarities may be readily recognized and usefully employed. Most denominational traditions have something of value which can be used to enrich the sum total of a more vital spiritual experience. The time has come for us to exercise our freedom in the interest of harmony, unity, and constructive achievements.

And the third characteristic of the freedom we seek to champion may appear to be a contradiction in terms but is nevertheless a spiritual reality; it is the true freedom which we find in absolute bondage to Christ.

In commenting upon the words in the 119th Psalm, "How I love thy law," Dr. Lynn Harold Hough has said that,

Law itself is thus seen to be most regal when it is suffused by love, and love has this creative quality because law ceases to be an abstract principle, and is found concretely glorious in a living person. The transformation of law through joyous love is seen in its full meaning in the New Testament, where all goodness and truth and excellence are alive in that great person, Jesus Christ. Loving him, we love all that is excellent, and what might have become a harsh and slavish obedience becomes a living joy.

When Christ declared to the disciples that he would no longer call them servants but friends, he was indicating to what extent their personal relationship to himself had now produced in them those qualities of character which the law had never been able to inspire. They had thereby attained to a new freedom, not by a revolt against authority, or a determination to violate the law, but rather by a personal encounter with Christ which had resulted in a new experience of life and all its thrilling possibilities. True freedom, then, is actually a kind of divine captivity. As a line in a well known hymn has it, "Make me a captive, Lord, and then I shall be free." No man with the staggering burden of sin upon his conscience can ever pretend to be free, but having met the Savior and accepted his redeeming grace, there comes to him a sense of freedom he never knew to be possible. The joy of such an experience is due not only to the fact that we are now assured of God's acceptance of us, but that we have also become acceptable to ourselves. This

experience of self acceptance is entirely different from defiantly asserting that "I am quite all right just as I am." It actually means that in spite of our genuine sinfulness, we have found forgiveness with God through Christ, and that because God accepts us, we are therefore able to accept ourselves. Having become the disciples of Christ, and having committed ourselves unalterably to the doing of his will, we thereby have access to the truth which makes us free. It is this freedom which we seek for all men, and without which, life never acquires its true meaning.

Book Reviews

I. Biblical Studies

The Gospel According to Saint Mark. By C. E. B. Cranfield. Cambridge Greek Testament Commentary. General Editor, C. F. D. Moule. Cambridge: At the University Press, 1959. 480 pages. \$7.50.

This is the second volume to appear in a new series designed to provide an "elucidation of the theological and religious contents of the New Testament" on the basis of Greek exegesis. A brief introduction of twenty-six pages reveals the conservative but informed approach of the author. Following this, the Gospel is divided into eighty-nine units, each containing a general introduction followed by brief textual, lexical, and exegetical comments.

In matters of critical detail, Cranfield's work is clearly dependent upon the monumental commentary of Vincent Taylor, and adds virtually nothing to that larger work. Theologically, the book is most dependent upon John Calvin and Karl Barth, and here makes its greatest contribution. For example, Cranfield provides one of the best theological discussions available on the "messianic secret" problem made famous by Wrede.

It is at this point that the greatest regret must be expressed regarding the over-all value of the book. On the one hand, the critical notes are of little value for anyone making use of Taylor (and surely students using this work would have access to that more basic study). Perhaps no expositor writing in the shadow of Taylor's definitive work could avoid considerable duplication of technical information. On the other hand, Cranfield has severely limited his theological exegesis, which is the most valuable feature of the book and is the greatest weakness of Taylor. Numerous studies on Mark by Cranfield in various theological journals prepare the reader for more than this commentary actually offers. It may be that the requirements for the series hampered the author's freedom to develop his material as fully here as elsewhere. In any case, gratitude should be expressed for this supplementary work which has been provided on one of the most important books in the New Testament.

William E. Hull

The Waiting Father. By Helmut Thielicke. New York: Harper and Brothers, 1959. 192 pages. \$3.75.

Dr. Thielicke is Professor of Theology at the University of Hamburg, Germany. Americans in general and Southerners in particular may read with skepticism the statement on the jacket of this book that Dr. Thielicke preaches twice every Sunday to a capacity audience (4,000) in St. Stephen's Church, Hamburg! That alone motivates one to read this volume of sermons. Readers of the

author's recent book on the wilderness temptation of Jesus will already have sufficient motivation. The present volume contains sixteen sermons on the parables of Jesus; the title is suggested by the first two sermons on the Parable of the Prodigal Son (or the Waiting Father). A reading of the sermons impresses one with the passionate concern of the man to speak understandably to men in real life in terms vivid, poetic, and perceptive. The sermons are rich in illustrations from the world of music, fiction, drama, and art as well as from the world of contemporary theology and philosophy. With power they face hearer and reader with the gospel of God's judgment and grace.

Ray Summers

Jesus and the Future. By William Strawson. Philadelphia: The Westminster Press, 1960. 250 pages. \$3.95.

The author, a Methodist minister of England, presents Jesus' teachings with reference to the future life as those teachings are found in the Synoptic Gospels. There are ten chapters and three indices as well as a helpful bibliography for those stimulated to further study in this area. An idea of the nature and content is gained by a look at the chapter themes: Heaven; Heavenly Father; Kingdom of Heaven and Kingdom of God; Death; Judgment; The Fate of the Lost; The Destiny of the Saved, etc. Three questions organize the author's thinking: Is there a future life? What is it like? How is it obtained? He is clear when dealing with the destiny of the saved. He is very cautious when dealing with the fate of the lost. He feels that it is inescapable that Jesus did teach the reality of future condemnation, that there is inescapable reality beneath the terminology even when it is figurative. He finds in Jesus' teaching no hint of the idea of "remedial punishment" which would lead to ultimate "restoration." He seeks diligently for any hope that future punishment may simply be annihilation. He would welcome this but does not feel at all secure in thinking that it may even be inferred from the terms Hades and Gehenna.

Ray Summers

The Christ of the Gospels. By William F. Beck. St. Louis: Concordia Publishing House, 1959. 227 pages. \$3.00.

The title of this book does not define its nature. The sub-title comes a bit closer: The Life and Work of Jesus as Told by Matthew, Mark, Luke, and John. This, however, does not make the content clear. This is really another translation into modern speech. It is a translation which works together into a composite form all the life and teachings of Jesus as one complete story. This is a task often undertaken from Tatian's *Diatessaron* of A.D. 150 to our own day. Each effort will satisfy some readers, help many readers, and disappoint other readers. The present work is organized into twelve chapters presenting the materials from "Jesus As A Child" to "Our Risen Savior." The format makes for easy reading. The transla-

tion is colloquial at times but never lacking in sufficient dignity. It reveals once again the truth of the principle that "a translation is an interpretation." This book will be a valuable study tool for young people and adults alike.

Ray Summers

The Master's Men. By William Barclay. Nashville: Abingdon Press, 1959. 127 pages. \$2.00.

Any book from the pen of William Barclay affords profitable reading. This is a volume of fifteen chapters: an introductory chapter on The Twelve, a separate chapter on each of the twelve (including separate chapters on Bartholomew and Nathanael who appear to have been the same person), and a chapter on James the brother of the Lord—not one of the Twelve but certainly one of "The Master's Men." Dr. Barclay works together the account of each man as it appears in the New Testament and the account of each man as it appears in early Christian tradition and legend. He makes no demonstration of the historicity of the tradition; he uses this material to help construct an interesting and often challenging "picture" of those who formed the first nucleus of disciples. The result is rich devotional and sermonic material.

Ray Summers

The Church in the Thought of Jesus. By Joseph B. Clower, Jr. Richmond: John Knox Press, 1960. 160 pages. \$3.50.

Ecclesiology continues to be one of the major branches of theology. Was the Church a product of Jesus or was it created by the primitive Christian community as a means of preserving its own life? For an answer to these questions the author goes back to the thought and action of Jesus. Through nine chapters he explores the background of Israel as the "chosen people" of God and their defaulting through their narrow nationalism. Out of this Israel came Jesus. The promise of redemption found in the Old Testament come to reality in him. Out of those redeemed he formed a "new Israel," a new people of God constituted by faith in him and apart from racial lines. Dr. Clower presents a stimulating discussion of the concepts of "Church as a local institution," "Church as a community of all believers," "Kingdom of God" and the relation of these ideas to one another. Particularly helpful are the last four chapters: His (Jesus) Unique Vocation; His Distinctive Mission; The Consolidation of the Remnant; The Covenant Community Today.

Ray Summers

Paul and the Salvation of Mankind. By Johannes Munck. Richmond: John Knox Press, 1960. 351 pages. \$6.50.

The hypothesis of F. C. Baur that the apostolic age was dominated by a conflict between Paul and the Jerusalem church has long been an important factor in New Testament research. Munck rejects it and proposes another reconstruction. The key to the apostolic age is indeed Paul's relationship to Jerusalem, but it is a much different relationship than Baur imagined. In accepting Gentiles into

the Church Paul and Jerusalem were in complete agreement. Their only difference was one of priorities. In Paul's view, only *after* the "fulness of the Gentiles" could salvation come to Israel (Romans 11:25); and the apostle regards this fulfilment to lie in his own generation. Paul believes himself to be the apostle to the Gentiles (Galatians 2:7) and, therefore, the central actor in the eschatological drama of redemption. The focus of Paul's whole ministry is to bring in "the fulness of the Gentiles," thereby bringing salvation to Israel and setting the stage for the final battle of the ages. (Munck, following Cullmann, identifies the power restraining anti-Christ in 2 Thessalonians 2:7 as none other than Paul himself.) Taking the collection to Jerusalem in the company of Gentile Christians (Acts 20:4, 1 Corinthians 16:3), is a crucial part of the eschatological drama: Paul's intention is to "save the Jews by making them jealous of the Gentiles" (p. 303; cf. Romans 11:11). At the end Paul has preached in the East and West; "the fulness of the Gentiles" (representatively) has come (cf. Romans 15:19); the salvation of the Jews is at hand.

But what of the Judaizers and of Acts which pictures Jerusalem as the hotbed of Judaizing? Munck replies that in Paul's letters Judaizers were a problem peculiar to the Galatian churches and were actually Gentile Christians who (as in later church history) relapsed into an Old Testament orientation of their new faith. Since Acts is here in conflict with the epistles, its record is to be discounted.

Munck devotes over half his book to a detailed exegesis of pertinent passages in the *Hauptbriefe* and Acts, and it is difficult to do justice to his argument in brief compass. It is an important work which deserves careful study. Perhaps its chief value lies in raising once more the important questions of Paul's relationship to the Jerusalem church and to the apostolic program. (Cf. M. Smith's review in the *Harvard Theological Review*, 50, 107-31.) It also gives useful critique of Baur's hypothesis. But is it probable that Judaizing was purely a Gentile heresy? Would not Jewish (and Jerusalem) converts be quite as likely to lapse into this error? Has Acts misunderstood not only the relationship of Paul to Jerusalem but also the significance of the Jerusalem Council? Munck (no less than Baur) weakens his argument in his exegesis of Acts. And some will wonder if his exalted view of the role of Paul might not raise an embarrassed demur from the great apostle to the Gentiles.

E. Earle Ellis

The Layman's Bible Commentary, Vol. 18, Luke. By Donald G. Miller. Richmond: John Knox Press, 1959. 175 pages. \$2.00.

In nontechnical fashion this book offers a very readable and practical commentary which avoids the superficiality sometime associated with such volumes. While critically aware, it is happily free of the scientific rationalism which has sometimes made exegesis the servant of a secular *Zeitgeist*.

E. Earle Ellis

II. Historical Studies

Baptist Confessions of Faith. By William L. Lumpkin. Philadelphia: Judson Press, 1959. 430 pages. \$6.00

This is the third significant collection of Baptist confessions of faith. The first was made in 1854 by Edward Bean Underhill and entitled *Confessions of Faith and Other Public Documents Illustrative of the History of the Baptist Church of England in the Seventeenth Century*. Fifty-six years later, W. J. McGlothlin, who was Professor of Church History in the Southern Baptist Theological Seminary, produced a second collection. Both Underhill and McGlothlin provided historical annotations. Both have been widely used, especially Dr. McGlothlin's *Baptist Confessions of Faith*.

After a lapse of forty-nine years, Dr. W. L. Lumpkin, Associate Professor of Church History in the Southern Baptist Theological Seminary from 1954-58 and now pastor of the Freemason Street Baptist Church in Norfolk, Virginia, has, in his words, provided "a more comprehensive work". Since 1910, when McGlothlin's work appeared, what is known of Baptist confessional development has increased significantly, including the discovery of Baptist documents of the Seventeenth Century as well as important Twentieth Century confessional statements. This work reveals the painstaking scholarship of Dr. Lumpkin in his researches in both Europe and America and his vast knowledge of Baptist confessional statements. The result is a most significant historical work which will be used by all serious students of Baptist life and thought for many years. All who labor in the field of Baptist history owe a great debt to him.

The book contains confessional statements previously unavailable and perceptive comment on the confessions. Historical problems related to the confessions are treated with care and imagination. Any attempt to write or understand Baptist theological development will necessitate utilization of the confessional statements contained in this book and also the author's commentary.

Following the foreword, the first section is devoted to a study of the "Backgrounds of the Baptist Movement". The author states succinctly the position to which the best Baptist historical scholarship has come on this matter. In the second section, he deals with "Forerunner Confessions" including "Anabaptist" and "Pioneer English Separatist-Baptist Confessions". In section three, he treats "Early English Baptist Association Confessions" in the 1650's. He points out that associational confessions also appeared in the succeeding century. In the fourth section, the author deals with the "English Baptist General Confessions". Here the author is concerned not with "General Baptist" confessions but with "general" confessions in the sense of confessions growing out of the Baptist movement in general rather than merely out of associations. Section five is devoted to "American Baptist Confessions" including the most recent ones. Section six is concerned with "Confessions of Other

Nationalities" including, among others, the Baptists of Germany, Sweden, New Zealand, Australia, and Canada.

The usefulness of this book is increased by a thorough index and indications at the top of each page on the right side of the open book of what is treated on that page. This makes it possible to locate quickly what one wishes to read. This is particularly important in a book which one will use to find specific passages for study.

In the words of the author, the "permanent value" of Baptist confessions is twofold: "they define the doctrinal consensus of Baptist groups at particular times and they illustrate Baptist history. In either of these connections, the confessions are indispensable to the student of Baptist history."

C. Penrose St. Amant

Church and Parliament: The Reshaping of the Church of England, 1828-1869. By Olive J. Brose. Stanford, California: Stanford University Press, 1959. 239 pages. \$5.00.

This is a carefully written and documented story of the struggle of the Church of England against disestablishment in the Nineteenth Century. The conclusion of this struggle in 1860 resulted in a church-state relationship which has remained substantially the same until today. This controversy of more than three decades was one which engaged many of the best and most exciting minds in England.

The historical link of church and state was changed as the result of the repeal of the Test and Corporation Acts in 1828, Roman Catholic emancipation in 1829, and the Reform Bill of 1832. This book is the story of the response which the Church of England made to these events. In the words of the author the church "went through a metamorphosis instead of dying out." The author analyzed the administrative changes which were occasioned by this readjustment and the relation of these changes to patterns of thought and life prevailing in government, the church, and society at large.

At times, the author seems surprised that the Church of England did not die! It was much more hearty than he realized. It is true that this Church was "an active ally and participant in the aims of early Victorian society" and that it faced serious problems with the passing of this society. This proves not only that the Church sometimes clings too stubbornly to the past but also that it possesses roots and resources which go far beyond the social patterns of a given time.

This is an enormously learned work. Many details are disclosed and related to each other for the first time. The ambiguities of the relationship between the Church of England and the state are set forth with surprising clarity. These ambiguities have meant the continued existence of what the author calls a "fundamentally contradictory situation—a national church set in a pluralist society."

C. Penrose St. Amant

Pope John XXIII: An Authoritative Biography. By Zsolt Aradi, Rev. James I. Tucek, James C. O'Neill. New York: Farrar, Straus and Cudahy, 1959. 325 pages. \$4.95.

In this book, which the authors call "an authoritative biography," highlights are given of the life of Angelo Roncalli, who was elected Pope on October 28, 1958, and assumed the name John XXIII. In what sense the biography is "authoritative" is not quite clear. It could hardly be called authoritative historically for the book is based upon unhistorical assumptions. For example, to say, on page 10, that the Pope is "father of all Christianity," is to express a Roman Catholic dogma as though this were an historical fact. To say, on page 17, that "there was never a cross word heard in the home" in which Roncalli grew up is surely unhistorical! On page 37, the statement that the Dogma of the Assumption of Mary was "always held" is an example of the overstatement which marks the book. The so-called ecumenical council proposed by the Pope is not really ecumenical but is actually a denominational conclave—pp. 292-298.

In attempting to deal with the formative influences which bore upon this man, the authors frequently go far afield. The extensive discussion of the "European peasantry" out of which Roncalli came, on pages 10-12, is hardly relevant. The same question might be raised concerning the discussion of the pontificate of Leo XIII given on pages 48-51. It should be added that the book is not documented.

For a general view of the background out of which Roncalli came and for a portrait of the kind of man he is the book is acceptable. Sixteen pages are devoted to interesting pictures, which help the reader understand the man. Reservations have to be made, nevertheless, concerning the contention that this is "authoritative" historical writing.

C. Penrose St. Amant

The Riddle of Roman Catholicism. By Jaroslav Pelikan. New York: Abingdon Press, 1959. 272 pages. \$4.00.

Professor Pelikan of the Federated Theological Faculty of the University of Chicago, a Missouri Synod Lutheran minister, has written this significant volume for both a Protestant and Roman Catholic readership. He writes "to dispel ignorance and prejudice" with an obviously ecumenical attitude. One of the distinctive contributions of the book is the clarification of catholicity in Christianity, which Pelikan defines as "identity plus universality." "Identity" is the uniqueness or particularity of Christianity, while "universality" is its "impulse to embrace nothing less than all mankind." "So . . . to become catholic the church had to oppose Peter! Not by following Peter, but by following Paul in opposition to Peter, the church safeguarded the catholic vision of Pentecost" (p. 24). Thus catholicity preceded the recognition of the primacy of Rome—first of the church and later of the bishop—and succeeded medieval Romanism in the Reformers. Catholicity is not the sole prerogative of the Roman Catholic Church, Pelikan concludes.

Pelikan rightly stresses the importance of natural law and of

the "cult of Mary" in Roman Catholicism. He is attracted to the sacramentalism of Rome, for he admires its *via media* between magic and rationalism, and objects chiefly to the excessive number of sacraments and the perversion of the Eucharist. Pelikan seems also to respect the comprehensiveness of Thomism. His consideration of conversions largely centers in conversions to Rome with a resultant deemphasis on conversions to Protestant Christianity. Pelikan's final chapter on the challenge of Roman Catholicism warrants careful attention by informed and concerned Protestants.

James Leo Garrett

A Roman Catholic in the White House. By James A. Pike. In collaboration with Richard Byfield. Garden City, New York: Doubleday and Company, Inc., 1960. 143 pages. \$2.50.

In the presidential campaign of 1928, James A. Pike, age seventeen and a Roman Catholic, campaigned eagerly for Alfred E. Smith. Thirty-two years later Pike, now the Protestant Episcopal Bishop of California, writes on the timely question of a Roman Catholic president. While he acknowledges that imposing any religious test upon officeholders is unconstitutional and that voting against a candidate solely on the basis of his religious faith is a form of bigotry, Bishop Pike insists that the "religio-ethical outlook" of any candidate which vitally affects his "decision-making" should be considered by the electorate.

Pike briefly discusses the major concepts of church and state under three principal types: state over church, church over state, and God and conscience over both. He rightly distinguishes between (1) the "official" view of church and state in the Roman Catholic Church set forth in papal documents and acknowledged by certain prelates in the United States (Ryan, Connell, Fenton) and (2) "an American interpretation" espoused by John Courtney Murray and others. Pike finds that this "American interpretation" can hardly be harmonized with the practice of Roman Catholicism in nations in which its adherents are in the majority, is advocated as a "permissible view" rather than as "finally right," and seems to contradict infallible papal utterances.

An excellent discussion of the foreign aid-birth control issue is followed by highly questionable proposals of (1) U.S. diplomatic representation at the headquarters of various churches and church agencies, not merely at the Vatican, and of (2) U.S. government support of a system of pluralistic church schools.

James Leo Garrett

Caspar Schwenckfeld on the Person and Work of Christ. A Study of Schwenckfeldian Theology at Its Core. By Paul L. Maier. Kalamazoo, Michigan: Christian Book Center, 1959. 115 pages. \$1.95.

Students of the Radical Reformation will welcome this monograph to the sizable library of works now available treating myriad facets of that unique movement. Recent research has revealed

Schwenckfeld to have been a leading Spiritualist writer of the sixteenth century, and this study represents an effort both to survey "the more significant aspects of Schwenckfeld's theology, particularly his points of dissent with other reformers, as well as an exposition of the core of Schwenckfeldian . . . theology: the doctrine of the person and work of Christ." Submitted first as a Ph.D. dissertation in the University of Basel, the treatise is a scholarly, illuminating, and extensively documented work.

W. Morgan Patterson

The Truth About Seventh-Day Adventism. By Walter R. Martin. Grand Rapids, Michigan: Zondervan Publishing House, 1960. 248 pages. \$3.50.

This volume has come out of a seven-year study of Seventh-day Adventism conducted by the author, who is a Baptist minister and student of religious sects and cults in the United States. Although the work deals primarily with the doctrinal distinctives and developments of the movement, the basic data related to its inception are presented briefly in the initial chapter. It is interesting to note, as the author points out, that Baptists have been notably influential upon Seventh-day Adventists. William Miller, usually regarded as the founder of the group (although he clearly repudiated in part what later became their characteristic tenets), was a Baptist minister. Also, both their Sabbatarian emphasis (from Seventh-day Baptists) and immersion were "borrowed" from Baptists. Other features of the book are a popular style, a sympathetic handling of matters with which the author is in disagreement, and efforts at refuting Seventh-day Adventist beliefs. This treatment should be especially helpful to pastors desiring information on this zealous and devout Christian body, known also for its high per capita giving, its intensive and far-flung missionary activity, and its deep humanitarian concern.

W. Morgan Patterson

The New Shape of American Religion. By Martin E. Marty. New York: Harper & Brothers, 1959. 180 pages. \$3.50.

The author, associate editor of *The Christian Century*, offers in this provocative book an analysis of the contemporary American religious scene. With an unusual degree of articulateness, freshness, and insight he describes and scores the superficialities, weaknesses, and limitations of America's religious revival. His treatment reflects his concern over certain dangers and disconcerting trends which he has noted and laid bare. There is much here to stimulate and to argue about. Not all by any means will agree with some of the author's observations. Some may even resent what at points may seem to be causticity and flippancy. However, the reader cannot avoid the impression that much of what is said is true, and in every case it is stimulating. For example, in noting one aspect of the renaissance of religion, the author observes that the revival of the 1950's "represented a revival of interest in religion. 'Interest' is a

rather limp and noncommittal word to be using about the discussion of ultimates. It carries overtones of self-advantage and self-concern more than other-advantage and God-concern. It need imply little more than curiosity. Yet 'interest' is the term characteristically used . . ." (p. 10). Again, in the closing years of the decade the author sees evidences of revivalistic satiety, "signs that [the people] had heeded the old Gospel song and taken 'time to be holy,' and were back in business as usual." Despite the virtual impossibility of securing perspective and objectivity to assay a period through which one has just lived, the author has achieved a noteworthy result and has presented his readers with a commentary on the religious aspect of America in the 1950's.

W. Morgan Patterson

III. Theological Studies

The Gospel of the Kingdom. By George Eldon Ladd. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1959. 143 pages. \$2.75.

Here is one of the best balanced statements on the Kingdom of God that has appeared. Taking a position that agrees fully with neither the thoroughgoing eschatology of Albert Schweitzer nor the realized eschatology of C. H. Dodd, Professor Ladd expounds the Kingdom of God as both present and future. Even though the number of references to the future are more than those to the present, he steadfastly, and we think successfully, maintains that passages such as Luke 11:52; 16:16; Mt. 21:31 as well as the more obvious passages such as Romans 14:17 and Colossians 1:13 teach a present kingdom which is entered and received here and now.

Another point of special importance is the treatment of the Kingdom in relation to Israel and the church. Insisting that there is only one people of God and that the Kingdom was taken from Israel and given to the church, the argument refutes much popular dispensationalism that leaves the impression that there are two groups that can make the claim. These with other facets of eschatology are surveyed in a useful and lucid manner.

In 1952 the author published *Crucial Questions About the Kingdom of God* and in 1956 came *The Blessed Hope*. These with the present volume qualify Professor Ladd as a specialist in eschatology. We understand the three published volumes are preliminary to a *magnum opus* on the Kingdom of God. All readers of the published works will look for the fuller treatment with high expectations.

Dale Moody

Die Heidenmission vider Zukunftschau Jesu. By David Bosch. Zurich: Zwingli Verlag, 1959. 210 pp. D.M. 19.

Jesus viewed his mission in the world as both centripetal and centrifugal. A certain particularism united Jesus and Israel until the time of his death, but there was also a universalism that appears.

How is it possible to harmonize Mt. 28:18-20; Lk. 24:46-49 over against Mt. 10:5f., 15, 24? Following a thesis already suggested by Oscar Cullmann and Joachim Jeremias the author builds an impressive argument for the view that Jesus first called Israel to repentance that the mission of God to the nations may be fulfilled, but Israel rejected this mission.

After the resurrection and exaltation of the Lord the Holy Spirit was poured out on the Church that through her this mission could be accomplished. The time of the Church is the time of grace, a time given for this mission to the nations. The Church is therefore not the result of a delayed Parousia, but the Parousia is delayed for the Church to accomplish the mission (Mk. 13:10). The thesis throws much light on Rom. 9-11 and 2 Thess. 2:1-12 and many other passages that have perplexed students of eschatology and missions.

The work is a distinct contribution to the clarification of the New Testament view of both missions and eschatology. It is hoped that this will also be added to the *Studies in Biblical Theology* series which corresponds to the German series of *Abhandlungen zur Theologie des Alten und Neuen Testaments* in which this volume appears.

Dale Moody

Baker's Dictionary of Theology. Edited by Everett H. Harrison. Grand Rapids, Michigan: Baker Book House, 1960. 566 pages. \$8.95.

The co-operation of an international group of conservative scholars under the direction of Professor Harrison of Fuller Theological Seminary has produced 874 articles on most of the important themes and terms of theology. Longer articles on such subjects as "atonement," "christology," "eschatology," "God," and "neo-orthodoxy" are found along with articles of only a few lines. The writers are acutely aware of the currents of thought that compete for loyalty, but the approach is generally constructive rather than reactionary, conservative rather than fundamentalist. This desire for open discussion that has become more and more a characteristic of Fuller Seminary and of those whose voices are heard in *Christianity Today* is one of the truly hopeful signs that American Christianity is moving beyond the factions and feuds of the fundamentalist-modernist epoch. The present volume is a considerable help toward that end and a major contribution to theological clarification, although there are many minor and some major ideas advanced that do not convince.

Dale Moody

Roman Catholic Tradition and the Protestant Faith. By W. Fraser Munro. Nashville: Tidings, 1959. 40 pp.

This brief, readable booklet on basic differences between Protestantism and Roman Catholicism has been written by the minister of St. Paul's United Church, McAdam, New Brunswick. He takes his cue from the sixteenth century affirmative meaning of "protestant" as "testifying for" or "witnessing to" the gospel rather

than merely "testifying against" the errors of Rome. Munro prefers to speak of Protestants as "Witnessing Christians." In the light of Pope Leo XIII's *Immortale Dei* it is doubtful whether Munro should declare that "Roman Catholicism is compelled to regard democracy as 'error'" (p. 29). Munro calls for a renewal of Protestantism today and finds the guide lines to be evangelism, social action, and ecumenical cooperation.

James Leo Garrett

Christian Ethics and the Dilemmas of Foreign Policy. By Kenneth W. Thompson. Durham: Duke University Press, 1959. 148 pages. \$3.50.

This is another in the series of publications by the Lilly Endowment Research Program in Christianity and Politics. The objective of the program established in 1957 is to stimulate intellectual interest and to encourage research in the relationship between Christianity and the political and social order. The author of this volume is Associate Director for Social Sciences at the Rockefeller Foundation. As indicated in the definitive title this book seeks to relate *Christian* ethics to the conduct of foreign policy. Many have spoken ideally of the need for the application of Christian ethics in this area so important in twentieth century world life. Not many have been vocal at the point of the tremendous problems arising in associating religion and foreign relations, an area where the Christian qualities of gentleness, magnanimity, and compassion are so often so alien. In four wellwritten and challenging chapters the author presents Christian ethics in such areas as Armaments, Colonialism, Diplomacy, the Cold War, etc.—heavy but rewarding study.

Ray Summers

The Phenomenon of Man. By Teilhard de Chardin, translated by Bernard Wall, Introduction by Sir Julian Huxley. New York: Harper and Bros., 1959. 318 pages. \$5.00.

This book has become a best-seller both in America and on the Continent of Europe. It is an excellent and highly readable translation of a book written in French by a Jesuit priest who was also a renowned anthropologist, Father Pierre Teilhard de Chardin. In his long life this man served the Roman Church as a missionary and a scholar, participating in the explorations which led to the discovery of Peking man. Towards the end of his life, his views on evolution and early man led to increasing recognition of his scholarship but also brought him into conflict with his Church. Since his death his written-work has been published, without the Papal imprimature, and has served to enhance the reputation of Father Teilhard. Already books providing a critique of his thought are being published in French and English, and he promises to be a provocative thinker on the borderline where the Christian faith and modern science meet. The book under review provides an all-embracing attempt to provide a synthesis of the scientific evidence at all levels—the physical, the biological, the psychological, and the spiritual—by an evolutionary scheme which has a Christian basis.

Teilhard believes that consciousness is latent in matter at a very early stage. He starts from the emergence of the planets and passes on to the emergence of life, but, before life emerges, he finds an aspect of consciousness, however rudimentary, in the physical. Thus life was potential before it emerged, and the author suggests that this emergence was conditioned by unique and unrepeatable elements in the situation, so that such emergence could not occur again, and certainly could not be repeated in a laboratory situation. It is imaginative insight like this, and others to which we shall draw attention, which mark out this view of evolution as a noteworthy and almost revolutionary contribution for which all Christian thinkers may be grateful. The author coins a vocabulary all his own and uses it imaginatively. He pictures the universe metaphorically as encased in successive spheres of which the physical is the innermost. The biosphere, the sphere of life, embracing the varying aspects of animal and vegetable life, is stretched over the inanimate, the physical earth, like an envelope. Within this biosphere consciousness began to come to full flower. It attained this as man evolved out of the biosphere and the envelope termed the noosphere, a kind of thinking membrane, was stretched around and above the realm of life. Teilhard has a particularly valuable discussion of the emergence of early man and of the various types discovered and labeled by anthropologists. For instance, he believes that he finds in Neanderthal man, a true type which marks the final stage of this strain, and also a pseudo-type which was plastic and capable of further development, thus carrying in itself the seeds of man proper, *homo sapiens*. At this stage of the noosphere, alongside the multiplying of the human species, a fact in keeping with the behavior at the level of the biosphere, we also have for the first time a successful interbreeding of the species. As a result, humanity forms an increasingly integrated whole with a basis in interbreeding but also in a deeper and more spiritual element of love.

At this point, Teilhard sees convergence taking over in the process from the earlier divergence. The whole evolutionary process is converging on an Omega point which is both loving itself and also the awakener of love. Indeed, evolution is a call to all the varying forms of the process, culminating in human persons, to share in the life of the Supreme Being. Such sharing is the goal of the whole process. Here consciousness comes to full flower and the universe becomes fully awakened.

A central key to Teilhard's thought is his contention that energy has a dual form. It takes both a tangential and a radial form. The former is to be identified with what might be called the outward form of the process, providing an externalized observable linkage between an individual and all others of the same order and complexity. The latter form, the radial, may be identified with the inner aspect of the process, whereby elements are drawn together in increasing complexity and inwardness. It is this radial energy which is directed to the emergence of consciousness and self-conscious

mind with the increasing complexity. The process becomes more centered—convergence begins to take over—and thus the radial energy is directed on the Omega point in whom the noosphere reaches its consummation and with this the whole evolutionary process.

This is a deeply moving book, with great religious insight. It is convincing in its detailed scientific knowledge but also in its imaginative insights. In a sense it is a rewriting of Genesis 1 for our time, for, like the ancient writer, Teilhard knows that process cannot explain itself. Still, in the beginning, we have to find God, and he is also at the end—Alpha and Omega!

E. C. Rust

Relativism, Knowledge and Faith. By Gordon D. Kaufman. Chicago: University of Chicago Press, 1960. 141 pages. \$3.75.

This book is an attempt to deal from the Christian viewpoint with the relativism which characterizes every aspect of modern thought. At the cultural and philosophical level this assumes the form that truths and values are only relative to their contemporary culture. The author of this work is Associate Professor of Theology at the Vanderbilt University Divinity School. An analysis of the current relativism discloses it as rooted in scepticism and despair. The author then discusses the anthropological basis of knowledge, offering a careful analysis of the human consciousness. He is particularly stimulating in his evaluation of the place of language in the structure of the consciousness and argues that language may be likened to the Kantian *a priori* categories. "In many important respects . . . the language structures and defines the world which the individual comes to know." There is, however, the important qualification that language is in time and history, and thus changes with the historical situation. The language of a cultural epoch conditions individual insight and creativity, although it does not determine it. In much of this analysis Kaufman is influenced by the thought of Dilthey and Collingwood. He sees in the consciousness a complex pyramidal structure of levels within which the characteristic element is the ability of the self infinitely to transcend itself. With all this, our norms of truth remain relative to our present situation however much we seek to define and redefine them. Yet we have the conviction that somehow our knowledge does participate "in that which transcends the relativities of our situation." Our norms do carry a sense of "validity" despite their relativity. At this point the author justifies the contribution, indeed the necessity, of metaphysics and theology. He finds in the categories of Christology and eschatology the central keys for understanding the relativity of our human knowledge and thinking. Human thought is historical character, and thus we must ever keep before ourselves the symbols of the *eschaton* and the Christ, i.e. we must ever envisage "the future as finally absolutely judging and redeeming our position" and "the center of history in the past, which is the source of the

meaning in our thinking." This book is stimulating and, to the reviewer's mind, essentially Christian. It has the merit of taking cognizance of two thinkers, Dilthey and Collingwood, who have been somewhat by-passed because of the floods of logical positivism and existentialism, yet it also shows the influence of both these philosophical movements. It certainly bears in mind the cultural relativism of our time and combines it with the absoluteness of the historical revelation on which the Christian faith is based.

E. C. Rust

Introduction to Religious Philosophy. By Geddes MacGregor. Boston: Houghton Mifflin Co., 1960. 366 pages. \$6.95, Student edition \$2.95.

This book presents an excellent introduction to religious philosophy by a distinguished scholar who at present holds the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr College. Trained at the Universities of Edinburgh and Oxford and at the Sorbonne, initially a minister of the Church of Scotland and then on the faculty of the University of Edinburgh, Geddes MacGregor has already put us in his debt for some fine books and this adds to his reputation. It covers the whole gamut of religious philosophy, dealing with the nature of the religious consciousness, the various ideas of God in world religions, the rational approach to theism and the validity of natural theology, the nature of man's knowledge of God, the problem of divine personality, the attempts to deal with the mystery of evil, the nature of religious language and symbolism. This is the most all-embracing treatment of and, at the same time, the most satisfying introduction to the philosophy of religion that this reviewer has seen. He commends it heartily and without reservation.

E. C. Rust

Rebellious Prophet: A Life of Nicolai Berdyaev. By Donald A. Lowrie. New York: Harper and Bros., 1960. 310 pages. \$6.00.

All who are interested in one of the greatest creative thinkers of our time, and probably the most outstanding philosophic theologian of the Eastern Orthodox tradition, will do well to purchase the volume. Nicolai Berdyaev spent much of his life in exile from the Russia that he loved. Until the Communist Revolution he was himself among the progressives in Russian life, but Marxism, once in power, drove him from his home land, and he spent the rest of his days in Paris, leading and training Russian emigré youth. Although he broke from the main Russian Orthodox leadership in exile, and tended to follow a pattern of his own, Berdyaev continued to lecture to and to influence by his writings the succeeding generations of orthodox exiles. Accused of liberal and leftist tendencies by the orthodox center, he found, towards the end of his life, fresh hope in "a younger student generation more sympathetic to his ideas, and believed that 'in them a new Christian world is preparing'."

This book provides a full sketch of Berdyaev's life, and also assesses his importance as thinker and prophet. In the latter role, many of his writings embody a searching critique of modern technological civilization and also of the future of Russia. Berdyaev was an able Christian philosopher of history, and the chapter on "The Prophet" gives a valuable resumé of his position. The chapter dealing with him as thinker shows how catholic and embracing his philosophical heritage was and draws out the significance of his key concepts of the God-man and man's creative freedom. The influence of Dostoevski is clearly delineated. Here we have a Christian existentialist of challenging stature. One wishes that there had been more adequate dealing with his idea of the *Ur-grund*, a kind of irrationality in the ground of being akin to Tillich's demonic and derived, like Tillich's idea, from Jacob Boehme; also, we missed the note of gnosticism which is potent throughout his writings and again gives kinship with Tillich. In keeping with the Eastern Orthodox tradition, Berdyaev held to an eschatology that involved the recreation and redemption of the whole universe. One wishes that this could have been more adequately dealt with. If there is any major criticism, it is the scant space given to the most important aspect of this man's life, a systematic treatment of his thought. This is a useful book which sets the man's thought in the setting of his life.

E. C. Rust

Human Freedom and Social Order. By John Wild. Durham: Duke University Press, 1959. 250 pages. \$5.00.

This is a noteworthy contribution to the nature and task of Christian philosophizing by the Professor of Philosophy at Harvard. The age-old problem of the relation of faith to reason is dealt with in a refreshing and stimulating way by John Wild, who begins by attempting to separate the Christian faith from the straight dress of Greek rationalism and Western objectivist thinking to which it has been subjected since it ventured from its Jewish home into the Gentile world of Greece and Rome. He differentiates the approach of Christianity from that of the mythological consciousness and from Greek rationalism, especially pointing to the confusion of reason with faith in the history of Christian thought. Philosophy as a Christian discipline has for its area the whole of human existence, including science, but this world must not be approached by abstraction and objectification; it must be understood existentially "as it is lived from the inside." Hence Professor Wild advocates a phenomenological analysis of the "Lebenswelt," such as lived space, lived time, and historicity. He believes that here we can come to understand the conditions and possibilities of human freedom and that here we are enveloped with mystery and encounter transcendence. Philosophy's twofold task is to understand freedom and its conditions and actually to exercise noetic freedom in speculation. Since Plato, the Western tradition has majored in the second and ignored the

first of these tasks. As the existential and phenomenological analysis has been neglected, the noetic and speculative freedom of man has become distorted and misdirected. Wild therefore majors on the former analysis in the realm of ethics and social freedom. He emphasizes self-transcendence rather than self-realization as characteristic of man at the ethical level, and finishes with a position akin to the existentialism of Augustine. He holds that his view is not irrational or subjective, and that it does not involve the surrender of the autonomy of reason. Rather he contends that the kind of existential and phenomenological thought which he advocates is a return to the basic outlook of the New Testament. He writes: "The Biblical literature is not written in the artificial language of objective reason, but in the living language of the *Lebenswelt*. In fact the world of which it so often speaks is not the cosmic order of Greek philosophy nor the factual universe of modern science, but precisely the concrete world of every day experience. The literature is concerned with the individual person, not as he is observed from the outside, but as he exists from within." This position is far different from the Aristotelian realism earlier advocated by Wild. We welcome this book as a valuable contribution to a vital issue of Christian thinking.

E. C. Rust

God in Modern Philosophy. By James Collins. Chicago: Henry Regnery Co., 1959. 476 pages. \$6.50.

James Collins has already placed us in his debt for an able study of existentialism as this kind of thought is exemplified in its leading advocates. Now he offers us a much needed and definitive study of the history of the philosophical understanding of God. He seeks to show how from the Reformation and Renaissance period onwards, philosophers have sought to define the nature of God, the existence of the divine and the relationship of God to man. The book is so full of riches that we can only skim the surface in this short review, for our author deals fairly and adequately with all the great thinkers—Calvin, Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume, Wolff, Voltaire, Rousseau, Kant, Hegel, Pascal, Newman, Kierkegaard, and Whitehead. In so doing he also deals with the Enlightenment as the seedplot for atheism and agnosticism, with the atheistic developments in the thought of Marx and Nietzsche, with American naturalism, and with the process view of God as developed through William James to Whitehead. The whole is summed up in an excellent concluding chapter, which analyzes the historical tendencies still active in the contemporary philosophical understanding of God. He finds that the nature and existence of God and the divine-human relation are still at the center of the philosophical enterprise, and finishes with an attempt to adumbrate a realistic theism. He believes that such realism, in the Thomistic tradition, must make sensible things its point of departure, "including the whole reality of man as disclosed to our experience and reflection." He would ar-

rive at God cosmologically, by causal inference. He seems to deny the essence of the ontological encounter in self-consciousness, such as drawn out by Augustine. Despite his evident and proved knowledge of existentialism, he gives this little place in his final approach or in his historical analysis. Causal relation and causal analogy provide his fundamental keys, and he seems to divorce reason from faith in the Thomistic tradition, as would be expected of a Catholic thinker. This is not to detract, however, from the value of this book as a historical study of natural theology. One could wish that more attention had been paid to the whole series of Gifford Lectures, which are concerned just with this issue and which, in a varied way, reflect the changing currents of our time.

E. C. Rust

Immortality of the Soul or Resurrection of the Dead? By Oscar Cullmann. New York: The Macmillan Company, 1958. 60 pages. \$1.25.

For several years I have taught a view of immortality very similar to that expressed in this small volume by Professor Cullmann. My article on this subject appeared in the *Encyclopedia of Southern Baptists* and other publications and I can understand why this effort to dethrone Plato would cause so much opposition. The clash between these two points of view involve some of the profoundest truths of the Christian faith and it is good that a writer of such great reputation has drawn such a clear analysis of the difference between the belief in natural immortality and the New Testament teaching on the resurrection of the dead. With thanks we commend this helpful study.

Dale Moody

Die Verklärung Jesu. By Heinrich Baltensweiler. Zürich: Zwingli Verlag, 1959. 150 pages. 18fr.

Several works in contemporary theology have given special consideration to the transfiguration of our Lord. *Jesus Transfigured* by Harold Riesenfeld (1947) and *The Glory of God and the Transfiguration of Christ* (1949) are perhaps the major studies before the work of Baltensweiler.

A dissertation under the direction of Oscar Cullmann in Basel, the present contribution is concerned with the refutation of historical indifference as reflected in so much that has been written on the subject. The actual events are of no little importance and the location of the life situation is necessary for understanding the passage. With this purpose the author makes additional progress in "the new quest of the historical Jesus."

Dale Moody

Theories of History. Edited by Patrick Gardiner. Glencoe: The Free Press, 1959. 547 pages. \$8.50.

This volume is a valuable survey of the various views of the nature of historical thinking which have occurred in philosophical thought and are also of contemporary significance. It consists mainly

of excerpts from the writings of the philosophers themselves, but each philosopher is introduced by an incisive and illuminating survey of his contribution to the philosophy of history. The latter introductions are by no means the least valuable part of the book. They are contributions by the editor, Patrick Gardiner, himself a philosopher of note who has specialized in the nature of historical explanation and is a Fellow of St. Anthony's College, University of Oxford.

The book is divided into two sections. The first part is a survey of the various systems of historical explanation, and consists of introduction to and excerpts from the thought of such thinkers as Vico, Hegel, Marx, Croce, Spingler, and Toynbee to Collingwood and Dilthey. The second part contains many contemporary and often original contributions by thinkers like Karl Popper, Bertrand Russell, Isaiah Berlin, Ernest Nagel, Charles Frankel, and Maurice Mendelbaum. It carries the issue right into the arena of modern debate.

In a day when the philosophy of history is as significant as, if not more significant than, the philosophy of nature, this is a book that no student of philosophy can afford to do without. It carefully differentiates in its excerpts between the philosophy of history in the sense of a constructive and systematic explanation of history and the philosophy of history as a critique of historical knowledge itself, of historical methodology. This is a significant collection of the best thought in both areas.

E. C. Rust

IV. Practical Studies

The Human Problems of the Minister. By Daniel D. Walker. New York: Harper & Brothers, 1960. XIV plus 203 pages. \$3.95.

This book, by the busy pastor of a large Methodist church, depicts the harried life and the prevalent sins of the pastoral ministry. Daniel Walker tries to answer for himself the question, "What is the role of the minister in our generation?" He describes the tensions in the minister's family and in his own soul as he seeks to adjust to his changing role in a changing society. The minister, he feels, owes his first loyalty to Christ and to the church over which he has the oversight. He frankly discredits the value of excessive preoccupation with trivial engagements and routine meetings including the so-called inter-denominational affairs which drain off the pastor's energies with only minor returns. Some of the chapters suggest the general nature of the book: "Condemned to Sin Piously"; "The Struggle to Love our Enemies"; "Spiritual preaching and Material Comfort"; "Disciplined Disorder"; "Afraid to Be Radical"; "Our Final Loyalty." The author's style is vivid and arresting and his book is full of interesting narratives that portray ministers and churches. The average pastor is apt to recognize his own portrait on many

pages. He will also find the writer's prescriptions for the ministerial dilemmas of our time both original and helpful.

N. P. Howington

Marriage East and West. By David and Vera Mace. Garden City, New York: Doubleday & Company, Inc., 1960. 359 pages. \$4.50.

This book is unique in that it is the first factual, comprehensive study of marriage and family patterns in the East as they relate to and are influenced by such patterns in the West. The volume is based upon extensive research in the marriage customs and practices of India, China and Japan and the cultures outside these countries that are essentially derived from them. This involves the Hindu, Buddhist and Confucian traditions. The authors have traveled extensively in the East, conducted and shared in marriage clinics, and read widely in the literature produced by these major cultural groups. They employ a style of writing designed to make the book interesting and readable and weave into each chapter a wealth of illustrative material. The book also describes the marriage philosophy of the West (European culture together with its products outside continental Europe, including the United States).

While the Maces recognize the fine features of democratic family life in the West, they also depict the vast amount of disintegration in our families and the unwholesome impact of these failures upon the Eastern philosophy of marriage, sex and family life. The book is descriptive but also interpretive—and exceedingly valuable for an understanding of the changes in family ways both East and West.

N. P. Howington

The Church's Ministry to the Older Unmarried. By M. D. Hugen. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. IX plus 122 pages. \$2.00.

This is a helpful book about a group often neglected or ignored by the community and the church. While the author is concerned about widows, widowers, and divorced persons, he limits this study to those persons above thirty years of age who have never been married. The treatment is also limited to the United States. Hugen deals with the problem of loneliness that besets the lives of older unmarried persons, the sexual problems they face, and the cruel evaluation of such individuals by society. He points up the responsibility of the church for ministering effectively to this forgotten group and suggests a positive program for such a ministry.

N. P. Howington

From History to Sociology. By Carlo Antoni, translated by H. V. White. Detroit: Wayne State University Press, 1959. XXVIII plus 249 pages. \$4.50.

Carlo Antoni is currently Professor of the History of Modern Philosophy at the University of Rome. In this scholarly book, he

deals with the decline of historicism and its transformation into sociology. His work examines that critical period when European historical and social theorists took over the methods of physical science and applied them to historical and social research. In this period, the traditional values of religion and ethics were minimized in the study of man; reason was no longer regarded as a guide to human nature. The burden of research, so the scientist said, must be with empirical data. Antoni, exploring the thought of men like Ernest Troeltsch, William Dilthey, Max Weber and others, shows how these philosophers sought to handle this problem and the moral dilemma it raised. At the same time he gives an excellent introduction to and evaluation of the basic thought of these men.

Nolan P. Howington

The Balanced Life. By Hans Freund. New York: Philosophical Library, 1959. 186 pages. \$4.50.

The author is a member of the Philosophy Department of Pennsylvania State University. In this book he seeks an answer to an ancient question, "What is the good and successful life?" He investigates three great moral theories which have sought to answer the question, viz., Hedonism, Aristotelianism, and Christian Ethics. It is a stimulating book, though the author probably places too much faith in education itself as the primary source of progress in Moral thought and behavior.

N. P. Howington

Rural Sociology: An Analysis of Contemporary Rural Life. Alvin L. Bertrand, Editor. New York: McGraw-Hill Book Company, Inc., 1958. 454 pages. \$7.50.

Editor Bertrand, of Louisiana State University, has brought together in this book an excellent collection of contemporary rural sociological writings. The volume attempts to present a descriptive analysis of rural society, with attention to its dynamic and transitional nature.

The editor contributes nine chapters and fifteen authors contribute an additional nineteen chapters. The book, divided into seven parts, deals with sociological theory, population shifts, social differentiation and participation, major rural institutions, social processes, movements, and change, and a brief perspective for rural sociology. Attention is called to valuable chapters of special interest to religious workers on social theory, social classes, the family, the rural church, community-development programs, and several chapters which show the relationships of farmer's movements, communication, agricultural and technological innovations, and rural-urban interaction to social change.

This book, written as a text, deserves a wide reading on the part of thoughtful leaders in rural life. It is not a dry and boring text, but a unique treatment of rural society that provides the basis for a more adequate understanding of human relationships.

G. Willis Bennett

Emerging Rural Communities: Group Relations In Rural Society. By John H. Kolb. Madison, Wisconsin: The University of Wisconsin Press, 1959. xii + 212 pages. \$4.50.

This book, by a recognized authority, is a monograph which records and evaluates research programs conducted by the University of Wisconsin since 1910 in group relations in rural society. Groups are identified and characterized, and trends in relationships are traced. The author notes the decreasing number of rural neighborhoods and the rise of new communities composed of a large number of rural nonfarm people. Practical consideration is given to the implication of these "town-country communities" for education, religion, government, and other institutions. Also of special value to religious and community leaders is the analysis of organized interest groups which are increasing in numbers and influence. Those responsible for action programs in churches and communities will find this book helpful in that it is based upon specific studies which show how people live and interact in groups. G. Willis Bennett

Confronting Christ. By Elton Trueblood. New York: Harper and Brothers, 1960. 180 pages. \$3.00.

This is Dr. Trueblood's first devotional book and deserves the cordial welcome given to his other volumes. The Gospel of Mark is divided into sixty short sections, and both scripture and a brief commentary are printed. The warm evangelical spirit that breathed through his previous books is present in this one. The author has made use of the best scholarly commentaries, but their influence is subtle and unobtrusive. This book, says Dr. Trueblood, is an effort to help contemporary readers obey the injunction of five hundred years ago by Thomas a Kempis: "Let our foremost resolve be to meditate upon the Life of Jesus Christ." It is the author's aim to lead the reader to a deepening of character and purpose through confrontation of Christ in devotional experience. This should prove to be a most helpful book for personal devotions and will furnish many seed thoughts for talks and sermons. James W. Cox

Evangelical Sermons of Our Day. Edited by Andrew W. Blackwood. New York: Harper and Brothers, 1959. 383 pages. \$5.95.

The thirty-seven sermons in this volume emphasize the *kerygmatic* elements of preaching. The authors of the sermons are classified as "evangelicals"; although some of the men might not consciously wear the label as it is currently used. Dr. Blackwood has included sermons by Billy Graham, Paul S. Rees, Samuel Shoemaker, Clovis G. Chappell, Roy H. Short, Geoffrey W. Bromiley, W. E. Sangster, Harold L. Fickett, Jr., Harold J. Ockenga, and many other Christian leaders. The editor's lengthy introduction deals with the elements of strength and the weaknesses of evangelical preaching and suggests ways of improving this type of preaching. Each sermon is preceded by brief biographical data and by an ade-

quate interpretive foreword. Many preachers can find in the different approaches of these sermons to the use of the Bible in preaching considerable help for developing their own expository and doctrinal messages.

James W. Cox

Best Sermons: 1959-1960 Protestant Edition. Edited by G. Paul Butler. New York: Thomas Y. Crowell Company, 1959. 304 pages. \$3.95.

This is Volume VII of *Best Sermons*. It contains recent sermons by many outstanding preachers. There are also contributions by a few lesser known, but quite gifted clergymen, as well as by several laymen. The names of men of God from a wide variety of backgrounds appear: Ralph W. Sockman, James Stewart, Gerald Kennedy, Carl F. H. Henry, Henry P. Van Dusen, Martin Niemoller, R. J. Robinson, Roland Bainton, and Paul Scherer. The exclusive use of Protestant sermons in this volume is a new feature. Previous volumes have included Jewish and Catholic sermons. A separate volume for Catholic sermons will be issued by another publisher.

The sermons are grouped under alphabetically arranged subjects. As each sermon appears in the book, it is prefaced by an interpretive biographical sketch of the author. A limited index is included.

This volume was compiled with the conviction that preaching is "the most important function of the Christian church" and that preaching is "the key to bringing all men to faith in Christ." All who preach will find this book of great profit for its variety and freshness and for its exemplification of extraordinary preaching. Teachers of homiletics will find it useful in classroom work for the same reasons. A pastor who desires to improve his pulpit ministry should have this volume.

James W. Cox

The Preacher's Calling to be Servant. By D. T. Niles. New York: Harper and Brothers, 1959. 144 pages. \$2.50.

Those who read Niles' *The Preacher's Task and the Stone of Stumbling*, the Lyman Beecher Lectures for 1957, will need little urging to buy and read this book. These are the Warrack Lectures delivered in Scotland in 1958 and are complementary to the former series. Concluding the volume is an address delivered by the author at the Evanston Assembly of the World Council of Churches, 1954. In defining his task for the lectureship, Dr. Niles said, "A preacher is certainly called to preach, but the essence of his calling is that it is concerned not simply with something he must do but primarily with something he must be." What the preacher must be is delineated in terms of the concept of *servant*. Careful biblical exegesis and profound evangelistic concern combine to make this convincing preaching. The author's spiritual insight and honesty lay bare an easy professionalism that consumes our years and

thus keeps us from our primary task—that of being servants. If the idea developed in this book is taken seriously by the preacher, his ministry will find new depth, a new sense of purpose, and a new range of creativity.

James W. Cox

Sermons Preached in a University Church. By George A. Buttrick. Nashville: Abingdon Press, 1959. 222 pages. \$3.75.

For many years preachers have wished for a volume of sermons by this outstanding scholar-preacher; although they might have preferred a sampling of sermons delivered to congregations during his long and effective pastoral ministry. All of the sermons in this book were preached in the Memorial Church, Harvard University, and were "for a particular congregation in a particular crux in history." The sequence of the sermons begins with "The Lonely Voyage" and moves first into a consideration of "Faith and Doubt," then of "Faith and Life," to a grappling with the basic affirmations of the Christian faith as reflected in "The Christian Year." The twenty-sixth and final sermon is on "The Dimension of Depth." The book is both sympathetic and daring, brilliant, and heart-warming. Here is help for the preacher in his personal struggles toward spiritual maturity. Although the preacher may not find here a model for his own sermons, he will be stimulated by the range and depth of the author's thought and by his careful biblical scholarship. Also, there is much to learn from Buttrick's aptness, freshness, and variety of illustration.

James W. Cox

The Speaker's Sourcebook. Compiled by Eleanor L. Doan. Grand Rapids: Zondervan Publishing House, 1960. 304 pages. \$3.95.

Professors of Homiletics continue to deplore the use of illustration books, and preachers continue to use them. However, this book may be of greater help to others who speak and write than to preachers. The collection of illustrations, quotations, anecdotes, proverbs, epigrams, and poetry is actually a shared scrapbook, as the compiler indicates. Miss Doan, who has spent several years in the field of journalism and publishing, suggests ways in which the preacher or lay speaker may build his own collection of material for public addresses. The items in this volume will be welcomed by those who regularly edit church bulletins.

James W. Cox

Sermons on Simon Peter. By Clovis G. Chappell. Nashville: Abingdon Press, 1959. 128 pages. \$2.00.

In these twelve sermons, Dr. Chappell presents many intriguing facets of the personality and work of "this bewildering mixture of weakness and strength, stardust and mud, that Jesus proposed to make a man of rocklike character." The author's characteristic boldness of outline, simplicity of language, and felicity of illustration commend this book to his many admirers.

James W. Cox

Exploring Your Bible. By John P. Oakes. Grand Rapids: Zondervan Publishing House, 1960. 155 pages. \$2.95.

A helpful manual for beginning Bible students by a conservative Baptist scholar. Discusses Bible authorship, theories of inspiration, development of the canon, the various languages in which the Bible was written and into which it has been translated, a comparison of various English versions, uses of various Bible study helps such as marginal notes, concordances, commentaries, dictionaries, atlases, harmonies, etc. Presents various ways of studying the Bible and methods of interpretation.

The author is a Baptist pastor and a teacher in the Howard College Extension Division.

Some scholars will doubtless question his almost indistinguishable identification of the Bible and Christ (p. 28, also p. 20).

This book should be especially helpful to young Christians desiring to improve their knowledge of the Bible Allen W. Graves

The Layman Examines His Faith. By Gustave A. Ferré. St. Louis, Missouri: Bethany Press, 1960. 95 pages. \$1.95.

A brief, stimulating volume discussing the nature and content of Christian faith, the person and saving work of Christ, the nature and possibilities of man, the atonement, and the importance of man's choice in receiving God's gift of life everlasting. It is one of a series of books designed to interpret the Christian way of life for lay readers. Allen W. Graves

The Minister and His Ministry. By Mark W. Lee. Grand Rapids, Michigan: Zondervan Publishing House, 1960. 280 pages. \$3.95.

The subtitle of this volume, "A Complete Handbook of Professional Guidance," reveals the purpose intended by the author. In twenty-one chapters he deals with such topics as "the call", study, sermon building, visitation, social issues, budgets, buildings, church services, etc.

The suggestions are sometimes trite and superficial, though occasionally helpful and stimulating. The conservative viewpoint of the book reflects the training of the author at the Missionary Training Institute and Wheaton College (B.A., M.A.).

Most readers will find Dobbins, *Building Better Churches*, a more satisfactory answer to their need for a book of this type.

Allen W. Graves

Religious Education. Edited by Marvin J. Taylor. Nashville: Abingdon Press, 1960. 446 pages. \$6.50.

This symposium gives a comprehensive survey of the field of religious education. Thirty-seven writers, each a specialist in the field in which he writes, contribute to this study. The book is designed for use as an introductory text for a college or seminary course. It will also serve as a resource or reference book for pastors and ministers of education. Findley B. Edge

John Dewey: Dictionary of Education. Edited by Ralph B. Winn. New York: Philosophical Library, 1959. 150 pages. \$3.75.

A unique book. The editor has sifted through the writings of John Dewey and made a dictionary of his ideas. Major education concerns are arranged in alphabetical order, such as, aims, authority, belief, change, etc. Under each heading are recorded brief statements from John Dewey's writings. It is valuable as a resource book. Its value would have been increased if the editor had included the page numbers of the works from which the selections were taken.

Findley B. Edge

God and Freud: Religion Looks Anew at Love and Sin. By Leonard Gross. New York: David McKay Company, Incorporated, 1959. 215 pages. \$3.95.

Leonard Gross, using a newspaperman's approach, has written a popular treatise in this book on the relationship between religion and psychiatry. The book is wrongly and poorly named, because it is actually a survey of some of the work being done in America in the attempts of both psychiatry and religion to work out a compatible relationship with each other.

In the main the author does the people about whom he talks real justice, but in many instances his flare for the sensational makes him say things about his subjects which people who know them better than Mr. Gross does know are not so. An example of this is found on pages 82 and 83 concerning Mr. Kuether.

Furthermore, the author is very slipshod in his use of quoted material, quoting without permission and without footnoting. For instance, on page 18 he misquotes this author himself and has him calling Jesus a "guy." He reflects a provincial attitude toward the deep South and an ignorance of what Southerners are doing in the field of psychiatry and religion when he says that in "the deep South" the movement has had very little effect, perhaps none at all.

This book is an excellent example of how a book ought not to be written.

Wayne E. Oates

BOOKS RECEIVED

- Preaching From Revelation.** By Albert H. Baldinger. Grand Rapids: Zondervan Publishing House, 1960. 128 pages. \$2.00.
- Going Deeper.** By J. Sidlow Baxter. Grand Rapids: Zondervan Publishing House, 1959. 205 pages. \$3.00.
- What Did Tommy Say.** By Louise Price Bell. Anderson, Indiana: The Warner Press, 1960.
- Ours Is the Faith.** By Walter Dudley Cavert. Nashville: Abingdon Press, 1960. 256 pages. \$2.00.
- Myth and Reality in the Old Testament.** By Brevard S. Childs. Naperville, Ill.: Alec R. Allenson, Inc., 1960. 112 pages. \$2.00.
- Poems to Change Lives.** By Stanton A. Coblenz. New York: Association Press, 1960. 124 pages. 50¢.
- The Hell of It.** By Stephen Cole. Garden City, N. Y.: Doubleday & Company, 1960. 95 pages. \$1.95.
- Present Trends in Christian Thought.** By L. Harold DeWolf. New York: Association Press, 1960. 128 pages. 50¢.
- The Modern Reader's Guide to the Gospels.** By William Hamilton. New York: Association Press, 1960. 190 pages. \$3.50.
- When Youth Prays.** By W. Burgess McCreary. Anderson, Ind.: The Warner Press, 1960. 112 pages. \$1.25.
- Christianity and Liberalism.** By J. Gresham Machen. Grand Rapids: Wm. B. Eerdmans Publishing Company, Reprint. 189 pages. \$1.75.
- The Reformation and Protestantism Today.** By Clyde Leonard Manschreck. New York: Association Press, 1960. 128 pages. 50¢.
- What Baptism Means.** By John W. Meister. New York: Association Press, 1960. 124 pages.
- The Growing Christian.** By T. Franklin Miller. Anderson, Ind.: The Warner Press, 1960. 94 pages. \$1.25.
- The Difference in Being a Christian.** By Stephen C. Neill. New York: Association Press, 1960. 125 pages. 50¢.
- God Made This Lovely, Lovely World.** By Kathryn Peck. Anderson, Ind.: The Warner Press, 1960. 50¢.
- Bible Highways.** By Ivor Powell. Grand Rapids: Zondervan Publishing House, 1959. 171 pages. \$2.50.
- Seven Keys to a More Fruitful Ministry.** By Arnold Prater. Grand Rapids: Zondervan Publishing House, 1960. 120 pages. \$2.00.
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Book Review of 1911

The first book reviewed is "The History of the United States" by John P. Kennedy. This is a comprehensive work covering the entire history of the United States from its early days to the present. It is written in a clear and concise style, and is highly recommended for anyone interested in the history of the United States.

The second book reviewed is "The Principles of Economics" by Alfred Marshall. This is a classic work on economics, and is highly recommended for anyone interested in the subject. It covers the basic principles of economics, and is written in a clear and concise style.

The third book reviewed is "The Principles of Political Economy" by John Stuart Mill. This is another classic work on economics, and is highly recommended for anyone interested in the subject. It covers the basic principles of political economy, and is written in a clear and concise style.

The fourth book reviewed is "The Principles of Social Science" by Herbert Spencer. This is a classic work on social science, and is highly recommended for anyone interested in the subject. It covers the basic principles of social science, and is written in a clear and concise style.

The fifth book reviewed is "The Principles of Psychology" by William James. This is a classic work on psychology, and is highly recommended for anyone interested in the subject. It covers the basic principles of psychology, and is written in a clear and concise style.

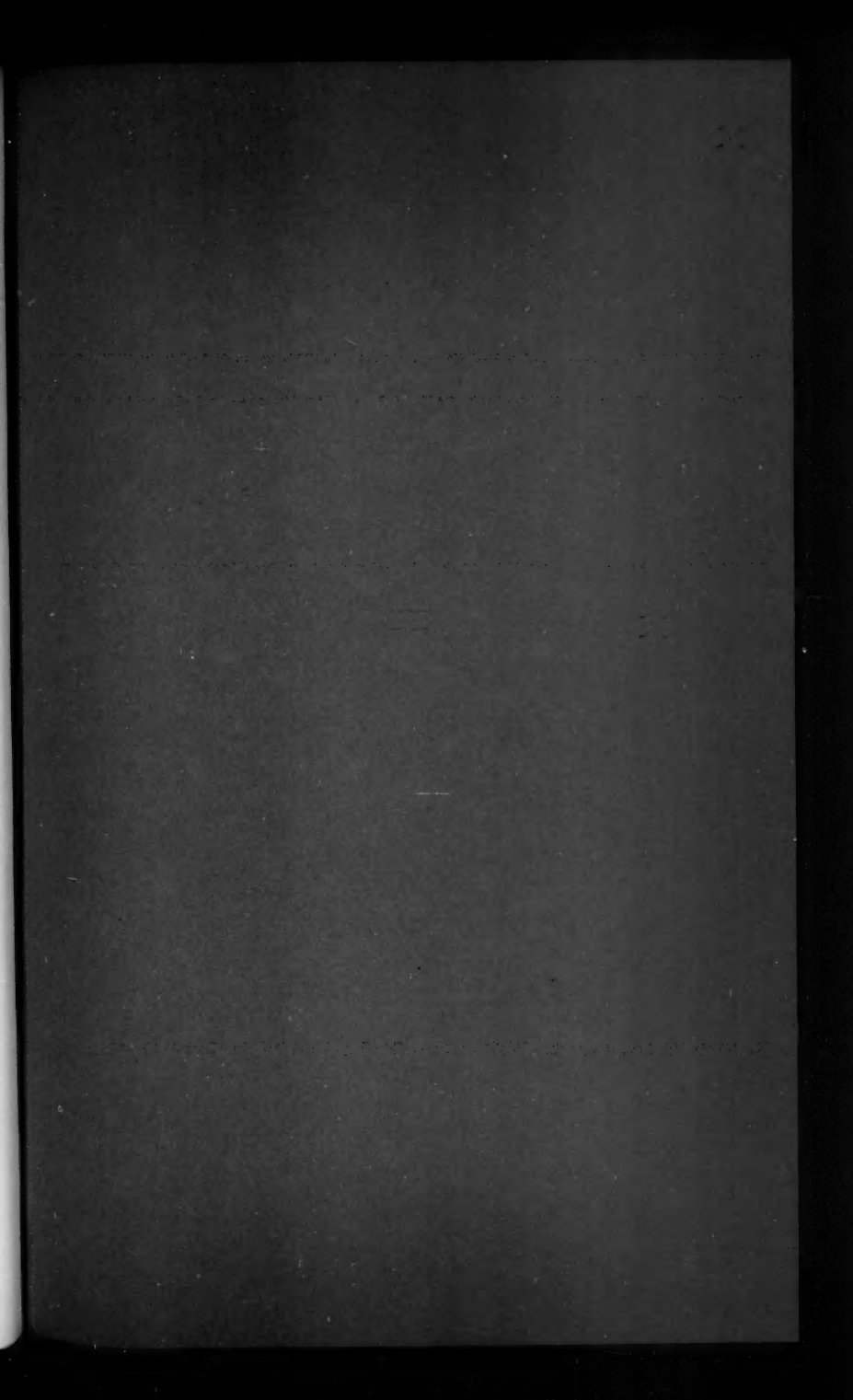
The sixth book reviewed is "The Principles of Logic" by Aristotle. This is a classic work on logic, and is highly recommended for anyone interested in the subject. It covers the basic principles of logic, and is written in a clear and concise style.

The seventh book reviewed is "The Principles of Mathematics" by Euclid. This is a classic work on mathematics, and is highly recommended for anyone interested in the subject. It covers the basic principles of mathematics, and is written in a clear and concise style.

The eighth book reviewed is "The Principles of Natural Science" by Isaac Newton. This is a classic work on natural science, and is highly recommended for anyone interested in the subject. It covers the basic principles of natural science, and is written in a clear and concise style.

The ninth book reviewed is "The Principles of Moral Science" by Immanuel Kant. This is a classic work on moral science, and is highly recommended for anyone interested in the subject. It covers the basic principles of moral science, and is written in a clear and concise style.

The tenth book reviewed is "The Principles of Art" by Leonardo da Vinci. This is a classic work on art, and is highly recommended for anyone interested in the subject. It covers the basic principles of art, and is written in a clear and concise style.



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